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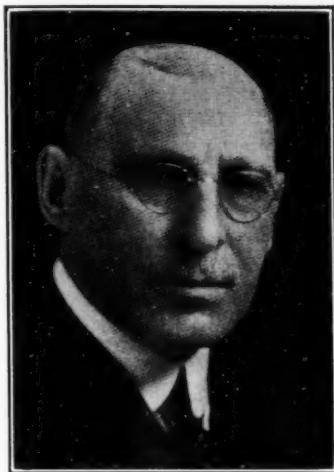
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SPECIAL NOTICES

1. *Next Annual Meeting* will be held in Washington during the week of January 11, 1937.
2. *Triennial Conference of Church Workers at Universities* will meet December 29-31, 1936. The place will be announced later.
3. *Regional Conferences of Church-related Colleges* will be held at Asheville, N. C., in the trans-Mississippi area and in the East North Central Area. Definite dates and places will be announced later.
4. **CHRISTIAN EDUCATION** is available for fifty cents when ordered in groups of ten or more to one address.

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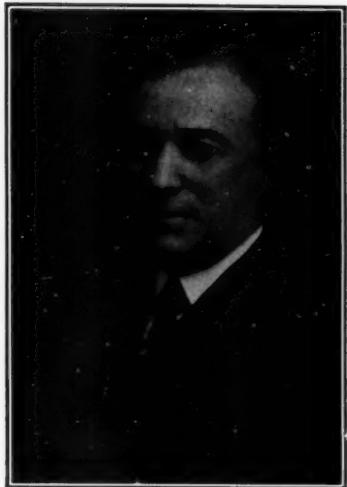
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Christian Education

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The National Broadcast on Christian Education

ON Wednesday, January 15, 1936, through the courtesy of the National Broadcasting Company, there took place the first national broadcast on Christian Higher Education. The broadcast became part of the proceedings of the annual meeting of the Council of Church Boards of Education in celebration of its twenty-fifth anniversary. The General Secretary of the Council introduced the speaker.

Gould Wickey said,

Some universities and colleges of the western world are older than any of the existing governments. They all were founded as Christian institutions.

John Stuart Mill declared that the world needs to be reminded occasionally that there lived a man like Socrates. We would declare that the world dare never forget that there lived a personality like Jesus Christ. A lecturer on morals was once asked why he made no reference to Jesus. "I would have done so," he replied, "had I thought about him." Whenever the teachers in our colleges and universities forget Jesus, then Christian culture is dying and Christian civilization is in a state of decay.

On the occasion of its twenty-fifth anniversary, the Council of Church Boards of Education, representing twenty-three denominations with a membership of 34,000,000 people, expresses its sincere appreciation to the National Broadcasting Company for the privilege of this national broadcast on behalf of the vital issue of the hour. Throughout America, college groups are listening in now, awaiting the message. To speak on this subject, it is a

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pleasure to present a great Christian statesman: Dr. Robert E. Speer.

Robert E. Speer said:

This nation of ours was founded on religion. Leonard Bacon's hymn written for the bicentennial of the State of Connecticut one hundred years ago was a faithful picture of the spirit of the forefathers:

"O God, beneath Thy guiding hand
Our exiled fathers crossed the sea
And when they trod the wintry strand,
With prayer and psalm they worshipped Thee.

"Laws, freedom, truth and faith in God,
Came with those exiles o'er the waves
And where their pilgrim feet have trod,
The God they trusted guards their graves."

Whether George Washington prayed in the snow at Valley Forge, as he is represented as doing in the tablet on the United States Treasury in Wall Street, New York City, it is just what he might have done, for he believed that the happiness and prosperity and usefulness of the nation depended upon religion. In his valedictory message to the Governors of the States, June 8, 1783, he said: "I now make it my earnest prayer that God . . . would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which are the characteristics of the divine author of our blessed religion and without a humble imitation of whose example in these things we can never hope to be a happy nation."

There are some things in the past of our national life that we need to get rid of—intemperance, the excesses of the liquor traffic, divorce, lawlessness, crime. But we shall get rid of our evils and weaknesses only by holding fast to the good and giving it free play. Lawlessness cannot be repressed by law. There must be every effort at law enforcement, but the only effectual remedy is law obedience, and that is a matter not of legislation but of education and religion.

And it must be of education and religion combined. This was the ideal at the outset of the nation. Our schools and colleges

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were founded by the Church. Little by little the state has taken over the educational functions. In some countries the state now monopolizes education. In others while allowing some liberty of private education, the state nevertheless aims at such a control of the educational process as will enable it to determine the character and opinion of its coming citizens. In America there is still freedom, but the resources of the State have increasingly brought education under control, and the true ideal of the separation of Church and State, while leaving the Church free to offer such education as it will, has resulted in such secularization of public education as has too often made State education irreligious or even anti-religious.

There has just been held these Christmas holidays in the city of Indianapolis a great convention of some 3000 students to consider the missionary obligation of Christianity and to study the problems which confront the new generation—of peace and war, of international and interracial relationships, of industry and economic and social obligation. The spirit and conscientiousness of these young people was beyond praise, but the inadequacy of the religious education which they had been getting was apparent. No one felt this more deeply than they themselves. How is this need to be met among students and in the life of the nation?

First of all, men who have known in their own youth something of the meaning and power of religious faith and ideals must recover it in their own lives. There are millions of men in America who have simply drifted away and who need to come back to the lessons of their childhood. On a railroad train between Boston and New York recently a group of men in the smoking room of a parlor car were discussing the national situation and seeking a remedy. At last the ablest man in the group suddenly struck his fist in the palm of his hand and exclaimed, "Gentlemen, I'll tell you what is the matter. We've lost our way and we'll never find it again until we seek for it where my old father used to seek—on his knees before God."

Secondly, we need to restore religious education in the home, family worship, grace at meals and the reading of the Bible. A small boy whose home kept the old traditions, invited to a neighbors where there was no grace at meals, meaning no courtesy

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at all, could not help exclaiming, "Why you do just like my dog, Rover, don't you? You eat right away without any blessing." Every home owes it to the child and to the nation to teach religion. John Ruskin declared his greatest debt was to his mother for having taught him the Bible.

Thirdly, the church as a local or community institution needs to discharge its function as a form of religious education. There are churches which maintain catechetical and Bible teaching which is really efficient. Whether in such week-day classes or in Sunday Schools every congregation in America, Protestant, Roman Catholic, or Jewish ought to be teaching all its children and youth the fear and the faith of God.

And especially do we wish to emphasize now the need of Christian higher education. No institution is more necessary in America today, or more deserving of support, than our colleges and universities which are free to teach the Christian religion. In this respect the Roman Catholic Church sets an example of fidelity to its principles which all churches might well imitate. These Christian Colleges of all denominations are needed by the nation more than they ever were to provide an education not secularistic, ethically naked, with God left out, but reverent, rational, devout, rooted in ideals of life and duty, of loyalty and sacrifice, of brotherhood and faith.

And we have a right to look for more true religious education in all our schools. It is a mistake to think that the separation of Church and State involves the exclusion of religion from public education. Indeed there are eleven States in which Bible reading in public schools is required by statute. It is specifically permitted by law in five other States and is generally construed as lawful in twenty of the thirty-two remaining States. No State has a direct legislation against the use of the Bible in the school. Last October Justice Collins, of the Supreme Court of the State of New York, refused to forbid the use of the Bible in the schools of this State and quoted a decision of the courts of Massachusetts, which said, "The Bible has long been in our common schools. . . . It was placed there as the book best adapted from which to teach children and youth the principle of piety, justice and a sacred regard for truth, love of their country, humanity and a universal

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benevolence, sobriety, moderation and temperance," and the Massachusetts decision declared, "To read the Bible in schools for these and like purposes, or to require it to be read without sectarian explanations, is no interference with religious liberty."

Indeed we dare go further and say that only in the faith in God taught in the Bible is there any guarantee of spiritual and civil liberty. The theory of the absolute state involves the denial of individual freedom. It is only when we recognize an authority above the state to which the state itself is subject, and to which the individual is related and responsible in ways beyond the rightful interference of the state, that we have a secure basis both for civil duty and for personal freedom. True religious education is essential to just conception and an enduring maintenance both of a democratic state and of a free human society.

This is no new theory. It is the traditional doctrine of America. Thomas Jefferson wrote it in his letter to Edward Dowse on April 19, 1903: "I always will say, that the studious perusal of the sacred volume will make better citizens, better fathers and better husbands."

President Grant wrote it to the Sunday Schools of the nation: "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made, and to this we must look as our guide in the future."

And Daniel Webster in his great way bore his witness midway between Jefferson and Grant: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

It is time for this country to pause and re-read its history and to turn back again to God. In home and church and school the education that we need today is primarily religious—that is, education in duty, the duty that man owes to God and the duty man owes to his brother man. The sooner and the more efficiently we give ourselves to this task the better it will be for America and for the world.

The Church and State in Higher Education*

JAMES M. GILLIS
Editor, *The Catholic World*

I WILL quote rather briefly from two documents that relate to religion and education. One of these was produced no less than 100 years ago. The second document is only of yesterday. First—a sentence or two from the illustrious Horace Mann. In 1834, speaking of his pet project, the common school, he declared that the greatest discovery ever made by man is the common school. "Let the common school be extended," said he, "to its full capability and nine-tenths of crime and lawlessness will become obsolete. Man will walk more safely by day and every pillar will be inviolate by night. Property, life and character will be held by a stronger tenure." One hundred years ago! Now, a year ago, Nicholas Murray Butler, speaking at the installation of Dixon Ryan Fox of Union College, said: "Our slowly building civilization has been broken into a hundred fragments. At the very moment when union of all for all, in the common interest and to promote the general welfare, is the crying and most obvious need, it is disunion—disunion political, disunion industrial, disunion social, disunion moral, disunion intellectual—that forces its disheartening way forward on every side. It is represented by every form and kind of abhorrent voice and influence, from those of simple folly and ignorance to those of dangerous and selfish effrontery, malice and madness. No principle of morals or of organized life is too well-established and too clearly based upon unbroken experience to escape ribald and contemptuous attack. No form of folly and no tempestuous phrase-making are too ridiculous to be extolled and to receive a popular acclaim which is by no means always inconsiderable. Culture is laughed at, while scholarships and good manners are looked upon as the marks of a hopeless reactionary. One must no longer save from

* A stenographic report of an address delivered at the annual meeting of the National Conference of Church Related Colleges, January 15, 1936.

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the fruit of his labor lest he be denounced as preying upon his fellow men. Even the Ten Commandments, the moral law and the multiplication table may be threatened by some newfangled law of economic relativity. Ideas, policies, slogans which belong to the darkest of ages are hailed as progressive, while the finest and best-tested liberalism is hotly denounced as inimical to the interests of the mass of the people."

FACING THE FACTS

Evidently, my friends, something went astray in the cause of the century. The glowing prophecies of Horace Mann have not been fulfilled. And the lamentation of Nicholas Murray Butler is only one of many that have been uttered during the past decade. If I were to give a catalogue of specifications to reinforce the generalizations of Nicholas Murray Butler I suppose you would tell me that the account of our failures is over-emphasized in the papers and from the pulpit nowadays. I have tried in recent years to turn my back as much as an honest man may, upon things that depict American life, American civilization pessimistically. Yet we, who dare to face the issue, must admit such startling facts as these. Mr. Hoover while still President declared that we were the most lawless nation upon the face of the globe. The best-educated? no, the *most* educated; more lavishly provided with means of education and yet the most lawless people in existence today. Crime has multiplied 500 per cent since the days of Horace Mann. Only the other day the President of the American Bar Association declared that crime is costing the United States 12 billion dollars annually. And a gentleman of the press who went to prison today because having printed a great many facts about racketeering, he refused to divulge the source of his information, Martin Mooney says that 15 billion dollars are annually paid into the treasury of the racketeers. When one of those racketeers passed on, suddenly, violently, as they generally do, it was brought out that he had been collecting \$875,000 worth of graft a week. This after 100 years of education of the American people!

As compared with England our homicide rate is 50 times greater. We have more divorces than any other civilized country

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except Russia. With the divorces, racketeering, and political graft we are in danger of being overwhelmed. Kidnapping is becoming epidemic. Members of the police and the bar tell us that not one-tenth of all the kidnappings are made known to the public. Those that have been made known have brought us national humiliation. Colonel Lindbergh has won the admiration of the American nation as a whole not only for what he did but from the way he conducted himself, shrinking from publicity, hiding himself away, seeking isolation, shunning notoriety. And today he has to take refuge away from our shores. It is a national humiliation.

Take the matter of lynching. There have been 4,000 cases of lynching since 1898, some of these under the most ghastly and gruesome circumstances. We have the thing illustrated in the news reels, with mothers holding their young children up to see a man burned alive. I am talking frankly and bluntly, but not with any desire of gloating over the situation. God forbid. We have to face the truth, recognize the facts. We have been humiliated. Our American nation hangs its head in shame when in the papers we read the contemptuous remarks made about us by our British cousins constantly, or when we read in a French author such a statement as this: "America presents the incredible picture of an entire people that passed immediately from barbarianism to decadence without ever touching civilization." About a generation ago Ferdinand Brunetiere, editor of the *Revue des Deux Mondes*, himself a great scholar, perhaps the most illustrious critic of literature in his generation, contended that science was bankrupt. A hundred voices rose to contradict him. Now 10,000 voices are crying out that science is bankrupt, that education and philosophy and morality and economics and government are bankrupt. Now in our own day one of our best literary critics who writes every day for the New York *Herald-Tribune* and occasionally for the *Forum* said the most extraordinary phenomenon in American literature today is the complete bankruptcy of the naturalistic method. Not so long ago J. W. N. Sullivan, the best of the popularizers of science, said that even 20 years ago the attempt to explain the universe in terms of matter and force had failed. Will Durant, in his history of philoso-

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phy, says "All systems of thought and philosophy cancel one another to zero." What is that but *intellectual bankruptcy*?

THE SIN OF THE AGE

What, then, afflicts American education? As Dr. Butler repeats, It is disunion, dissociation, "divorce." The greatest crime and the greatest sin existing in our American civilization today is divorce. And I do not mean marital divorce though that is bad enough. I mean divorce of ethics from polities and government; the Machiavellian divorce of ethics from polities and diplomacy; the divorce of the intellectual and ethical life from the spiritual life; the divorce of the spiritual life from the religious life; the divorce of heart and mind. We have divorced man from himself. Heart and mind and soul are all disjoined.

We have the spectacle of departmental education. A student can get his history, his science, his biology and everything else absolutely separated from his philosophy and theology. It is a crime against man, a psychological and pedagogical mistake. This breaking away causes the very kind of disunion which today results in a split personality. We used to think that a split personality was an unusual phenomenon. But we see split personality in millions of humans. They are torn asunder from themselves. And this outrageous situation has been caused by ultra-naturalistic education, naturalistic philosophies, conceilling one another into zero. Naturalistic literature, naturalistic drama, naturalistic education! There must be union, union of man with himself, and union of the intellectual, moral, educational forces existing in the world and in our America.

Some time ago a gentleman, a Scandinavian, came to me. He came to get a letter of introduction to our Cardinal and to the Pope. He was going to see the leaders of the Protestant Church in this country. He was going to call upon the Archbishop of Canterbury. He was working to fuse all the moral forces in the world to fight for peace, for charity, for disarmament, and for morality, national and international. This gentleman's idea was to bring them all together at least, if not in one faith, creed and doctrine, at least in a moral force. Very good, but perhaps a dream, the union of philosophy, with theology, with science, a

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union of the intellectual, the spiritual and the esthetic. Why can we not bind up these forces and make a balance in society, a co-efficiency of forces? This physical world, we are told, maintains its balance and is prevented from going off into chaos again by three forces, centripetal, centrifugal and the force of gravitation. Why can't we get to work and take the three faculties of man, the intellectual, the spiritual and esthetic, and bind them together? We are gathered together not only in the name of Education but in the name of Religion. We take these two things to be naturally bound together. We reject and repudiate the separation of man from himself and religion from education, the tearing asunder of the human heart and the dissipation of the faculties of the human mind.

THE AGENCIES IN EDUCATION

Now we come to the three forces engaged in education—the family, the Church, and the State. You have knowledge, I dare say, of many a document bringing out the balance of these three forces, but I beg leave to introduce you to the encyclical of Pope Pius XI on Religion and Education. He says the primary right of education belongs to the family. The rights of the parents are paramount in the world of nature. Therefore the parents have the first right to educate their children. The family, however, is not an absolutely perfect society because it has not within itself the power to achieve its own ends. The state is the association of families, consequently the state must amplify the education given by the family. But the family right must never be suspended, cannot be alienated. Unjust and unlawful is any physical or moral force which compels the family to use government schools contrary to the dictates of their creed, custom, or their rightful preferences. The state has no right to come into the home and dictate to the parents. That is Fascism or Communism. The present Pope has said in no uncertain tones: "We see a concept of a state developing which is not the Catholic concept, in which the state monopolizes and controls everything." That is not a Christian conception. We have a right, God given, to live our lives intellectually, morally, and religiously in our own way and no state has a right to compel us to oppose our consciences in the matter of the education of our young.

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Paganism has come back. The Fascist state is essentially and radically and hopelessly pagan. It is Spartan. It is Imperial Rome. It is anything you like, but it is not Christian. We must unite our forces and fight that idea just as flamingly as our brethren in Germany are fighting Hitler. There the Lutherans and the Evangelicals and the Catholics are all combined to fight autocracy, tyranny. And the same thing applies to Italy. If Hitler or Mussolini or Cardenas take the children from the schools to train them in the wrong way, there is our enemy!

The Church itself must not take away the right of the family, nor can the State. Leo XIII said, "The Church and the State are supreme each in its own field, the Church over Divine things, the State over human things. Each has limits beyond which it may not go." If it be an historical fact that the Church in ages passed sometimes transgressed into the field of the State, today there is one perfectly obvious fact; the transgressor is the State and not the Church. If we are not united in anything else we can be united in this—in maintaining the Christian idea of the supremacy of the family as against that monstrous institution, the totalitarian state which would not only absorb and monopolize education but it would make intellectual life an impossibility. We want to bring about that union, the lack of which is so much deplored. Union not only of the faculties of man within himself but union of those institutions established by God or the civil law for the continuance of education. In that union not any one institution must be absolute, in that union not any one must be tyrannous, not any one must usurp the right of others. There must be balance, a coordination of forces supervising and continuing education for the general good.

The Social Sciences and Religion*

CHARLES A. ELLWOOD
Professor of Sociology in Duke University

I ONCE heard the president of a State university say in public that anyone could become educated by studying anything, provided he studied it long enough and in the right way. He gave as examples music and agriculture. Anyone with a good mind, he said, could become educated by studying long enough either of these two extremes in human culture. Perhaps we could agree with this university president if he had said "trained" instead of "educated." I think that his idea that a person can become educated by intensive narrow training in some one line, by coming to know as has been well said, "more and more about less and less," is pretty thoroughly discounted today. We now know that such training does not carry over to the whole personality and behavior of the one who receives it; that, indeed, such a specialist may be as ignorant and uneducated in some respects as the most illiterate in our population. Now, this idea of an education which shall aim at producing skill in some one line, whether it be language, natural science, or applied science; which shall aim at specialized skill, but not at the development of the whole man, is, I take it, something very far from the ideal of education professed by our church-related colleges. Yet, this idea has been so popular in American colleges and universities that unquestionably it still has a strong influence, even though it has been undermined by scientific psychological research and by practical experience. Our colleges still aim at what they call a practical education and still make opportunity, even if they do not insist upon it, for specialization in very narrow fields. They therefore fail too often to produce the broad-minded, intelligent citizenship which we have a right to expect our college graduates to show when they take their place in the community. Having considered their education to consist chiefly of individualistic training in some specialized field, and having failed therefore to

* A paper read at the annual meeting of the National Conference of Church-Related Colleges, January 15, 1936.

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get any general scheme of values in life, they are utterly confused when they confront social situations and responsibilities.

It has often been said in reply that the old-fashioned college was equally narrow and specialized; that it trained only for the three learned professions, the ministry, law, and medicine. I hold no brief for the old-fashioned college, and I readily admit that its training was frequently as narrow, or perhaps narrower, than the education now provided for these three learned professions. However, these professions did deal with human problems, and the training for them was hardly as narrowing in its effect as the training which is now provided for those dealing with non-human problems. The expansion in our colleges has, until recently, been largely in the way of emphasizing the importance of these non-human problems by which I mean problems in the physical and the material world. It is of course in these fields that the physical sciences have made their triumphs, and these triumphs have hypnotized all of us, the whole educational world, including even the church-related colleges. A few years back that high priest of modern finance, Mr. Roger Babson, speaking no doubt from a background of religious conviction, said that American universities ought to be heartily ashamed of their materialism. But I have not heard of any American university or college that has shown since then fruits of repentance along this line. Only the other day I picked up a notice of a college in our Central West, famed for its religious influences, which was advertising an expansion. I found that the expansion consisted in establishing a Department of Commerce or "Business Administration." Perhaps this particular college was justified in this expansion. However, Departments of Commerce do not usually produce great spiritual and social leaders, and if I am not mistaken, our confused and troubled world needs education which will produce spiritual and social leaders, rather than leaders in commerce, in industry, in engineering, and in the physical sciences. I would not propose a moratorium in the training of leaders in materialistic lines. We still need achievement in these fields. What I am proposing is that our universities and colleges, and especially our church-related colleges, should throw more emphasis upon the training of leaders who know their human

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world, its desperate needs, and its present desperate maladies, and who have something more to propose than further material achievements to meet the situation. Our church-related colleges, in a word, should recognize that their supreme duty, their sole reason for existence, is to train spiritual leaders.

I recognize fully the difficulties of church-related colleges in carrying out such a program. They do not exist in a world by themselves. They are not only influenced by the general educational tradition of the country, and by the demands of their students and their students' parents, but also sometimes, like state institutions, by the social, political, and economic atmosphere. Their authorities and administrators have therefore great difficulties in combatting the non-spiritual trends in modern education and in laying out a simple, clear path of duty for themselves. To this extent, we who are observers must be charitable. But it surely should help the authorities and administrators of our church-related colleges to have pointed out to them mistakes which have been made in our colleges and universities and the danger of following popular educational traditions. It is with this hope that I venture to speak plainly of the situation in church-related institutions of education.

I am not one of those who believe that the non-spiritual atmosphere of college life can be successfully combatted by traditional religious instruction. I believe in such instruction if it can be given with a modern accent and with a modern outlook, and if it is not in contradiction with the education given in other departments of the college or university. The indispensable basis for formal religious instruction, if it is to be successful, must be the other courses given in the college curriculum. So far as my experience goes, traditional religious instruction does not go far with the mass of students and seems to have very little effect. It fails completely, except in a few instances, in changing the atmosphere of college life. In only a few institutions, indeed, is such instruction popular among the students. The reason is not far to seek. The problems which concern the great majority of American college students are fundamentally social. They are problems essentially of the student's adjustment to life, to his fellow human beings, and to the ideals and values of life. Some

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road must be found into the mind of the average college student which will show him the importance of spiritual factors in the lives of his fellow men in the community and in humanity at large.

Nor am I one of those who believe that the non-spiritual character of college education can be overcome by paying attention to the teaching of the natural or physical sciences. I would not deny that the processes of physical nature, and hence the physical sciences, afford one avenue of approach to the Deity. But it must be remembered that it has been just the development of the natural sciences with their insistence upon methods of measurement and the mechanical nature of all natural processes which has given rise to most of the skepticism and materialism among college students. To be sure, the most advanced physical scientists are now apparently repudiating the mechanistic approach to their problems. However, it is little short of pathetic to see the popular mind looking to such sciences as astronomy, physics, chemistry, and biology for evidence to support religious values. Certainly the natural sciences by their very nature and method afford the most indirect of all approaches to religion. I do not think that we can look to them for much help, no matter how they are developed. My friend and colleague, Professor William McDougall, in his little book on *World Chaos*, lays it down "that physical science has been the principal agent in bringing about the very rapid changes in our social, economic, and political conditions which are the source of our present troubles." I cordially agree with him, but I would also add that it has been the chief upsetter of the intellectual life of the mass of mankind, and especially of college students. It is very heartening that some physical scientists are perceiving this and are beginning to demand that scientific interpretation, particularly of life processes, be brought more into accord with experience and common sense. Nevertheless, I cannot imagine that we shall develop spiritual leaders among our college students by the fostering of the physical sciences, any more than I can imagine that Jesus of Nazareth could have matured his religious life through the study of physical nature as he saw it around him. There is every reason to think that Jesus found his way to his religion through the history

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of his people and through the study and contemplation of the needs, the sufferings, and the aspirations of his fellow men about him. It was particularly the needs and sufferings of the human world which led Jesus to proclaim his Gospel, his good news regarding a religion of human redemption. I am persuaded therefore that the intelligent college student of today will find his way to Christ most easily and most clearly through the understanding of the condition, needs, and possibilities of men. He will then see the need of a socially and personally redemptive religion such as Christ taught. Human society, in other words, through its very defects, as well as through its achievements, shows the need of God and of Christ more clearly than anything else that we can study.

I believe, therefore, that the study of human society, if properly pursued, can be very useful to religion, and supremely useful in the training of spiritual leaders. Systematic knowledge of the condition, needs, and possibilities of men is to be found only in those bodies of knowledge which we term the social sciences. If the task of religion is to save the world from evil, religion must seek the aid of the social sciences. Religion cannot work successfully toward this task in the modern world without the knowledge of the forces which make and mar the lives of men. That these forces are social no longer admits of any doubt. Religious workers need both extensive and intensive knowledge of our civilization, of its present condition and character, and especially of the elements in it which so often produce the confusion and personal disintegration found among our young people.

Religion has long emphasized that the natural man must be transformed, that his selfish impulses must be sublimated and replaced by altruistic ones. The social sciences find that this is entirely possible if the individual is surrounded by a culture, a social atmosphere, which stimulates the development of the nobler, more altruistic impulses and emotions. Nothing is clearer in the social sciences than that the same individual may, according to the culture in which he is reared, be either a savage or a civilized man, a criminal or a saint. The social sciences find that human character is not only indefinitely modifiable through the culture of the groups with which the individual is associated, but

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indefinitely modifiable in the direction of the attainment of higher Christian character. Moreover, the social sciences indicate that we have not yet begun to fathom the possibilities of man's social life through the molding power of group traditions, group morale, and group spirit. Examples in human history of the transformation of whole peoples through the power of group tradition and morale are numerous. We can even see the same result in many smaller groups around us, such as the family, which often take ordinary individuals and mold them into something extraordinary through the power of their tradition or spirit. Here comes in, of course, the social significance of the church as an ideal social group. Just as the individual is low or high in his social and ethical development according to the culture of his group, so the group itself in its inner organization, unity, and harmony, is low or high according to the morale or discipline which prevails among its members. Accordingly the possibilities of human social life which may be realized through the work of ideal groups, such as the church, are only beginning to be explored; but the explorations already made by the social sciences indicate that human societies can attain to a much higher degree of social justice, social unity, and social harmony, than they now generally exhibit.

It has been the claim of Christianity that it has attempted to teach men brotherhood, sympathy, cooperation, and mutual service, more than any other religion. If this is a large part of its redemptive work, then again the social sciences can be of the greatest aid. The scientific study of human society shows that all civilization has been built up through cooperation, that culture comes not so much through the learning of individuals, as through the cooperative efforts of groups. Moreover, the study of the present social problems of our world shows the need of maximizing harmony and cooperation among men and of minimizing hostility and conflict. Something like the universal love which Christianity has tried to preach to mankind is therefore indicated by the study of the problems of human society. The social sciences seem to confirm the teachings of Christianity through their very emphasis upon the necessity of harmony and cooperation among men, and of minimizing hostility and conflict. If this is

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true, then the humanistic and social sciences should be made central in the education furnished to their students by the church-related colleges of our land.

But it may be replied to this argument that no subjects have proved more upsetting to college students than these humanistic and social sciences as they have been taught in some institutions. If they are *wrongly* taught, there can be no doubt that this is so. Moreover, it is not easy to find a way which will guarantee that they will be *properly* taught. Just as our civilization is divided by the struggle between those who represent materialistic interests and those who stand for spiritual values, so also are the social sciences. They are not abstract disciplines apart from life, but they inevitably reflect the conflicting traditions and the struggles which are going on in our civilization. Moreover, the very development of the physical sciences has made it difficult to develop the social sciences upon a humanistic or humanitarian basis. The concept of pure science, as developed by the physical sciences, is almost devoid of all human values. The very theory of knowledge on which the physical sciences of the nineteenth century were based, namely, that all knowledge comes from sense impressions, prepared the way to deny the possibility of scientific knowledge of the higher human values in the field of the social sciences. Science was to be limited to what could be weighed and measured, and, almost arrogantly, the natural sciences assumed that they were alone entitled to be called "science." Perhaps it would be in some cases expedient, because there has been such misunderstanding, to drop the term "social sciences" and speak only of social studies. This is as true of economics, political science, anthropology, and sociology, as it is of history and ethics. However, the very fact that I have used the word, "science," almost necessarily in naming one of these fields of knowledge indicates a difficulty here. Probably we shall not solve our problem by simply changing our terms. All of these studies can be taught in such a way as to destroy higher spiritual values whether they are called "sciences" or something else. Even the problems of Christian education do not permit of merely verbal solution.

The truth is that there is no solution of this problem of Christian education without critical attention to the personality of the

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teacher. It may not matter quite so much what philosophical and religious ideas are held by a teacher of chemistry; but philosophical and religious ideas and ideals become immensely important in the case of the teacher of any one of the social studies. This, I think, is coming to be recognized to some extent in the church-related colleges of the United States. But I am persuaded that it is not recognized as much as it should be. Christian character may be important even in the teacher of chemistry; but all the ramifications of a Christian philosophy of life need to be very carefully scrutinized in the teachers of social studies employed in our church-related colleges. I am, of course, not referring to the matter of theological orthodoxy, but rather to that Christian idealism which has been the source of all effective Christian leadership. I once heard the president of a college renowned for its Christian atmosphere say that the manifest need of the church-related colleges was more and better Christian teachers. He made a powerful plea for Christian idealism as the basic thing to be considered in hiring teachers for a Christian college, though he did not refer particularly to the need of such an idealistic outlook for the social science teachers. At the conclusion of his address, I could not help asking him if his son, who was the president of a great university, put his precepts into practice in selecting the teachers for that institution. He replied: "Oh, no; the situation there is different. Only competence of the teacher in his special line can be considered." I leave you to decide whether this college president was justified in making this reply. To be sure academic competence in any institution is a supreme consideration. But I cannot help but remark that interest in religion, enthusiasm for Christian ideals, and even active religious work, ought not to count against a man when he is considered for an academic position, either in a university or college, church-related or not, as I have known it to do in several cases. Perhaps in all of these cases, the college authorities were more or less misled by the advice given by the representatives of the various scientific fields concerned. This only shows, however, how much the general attitudes prevalent in our civilization affect the decisions and policies even of our church-related colleges.

If I am not mistaken, I have placed my finger upon the sorest spot in the administration of our church-related colleges. It is

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acknowledged, on the one hand, that the highest degree of competence in their special fields must be sought when men are appointed on their faculties. The Christian college is surely entitled to have on its faculty only men of the highest competence. On the other hand, it is also acknowledged that the men who are appointed on these faculties should support and defend Christian ideals. These two principles have not been made to work harmoniously together. In my opinion, when they are made to work harmoniously together, we shall find the solution of the problem of academic freedom in the church-related colleges. The teacher is a minister and servant of the truth, quite as much as the religious worker. He must indeed believe that all truth is the word of God. Therefore any infringement in his freedom to teach the truth as he sees it is essentially an infringement upon conscience. What then should be the attitude of the church-related college toward a man in the humanistic or social sciences who teaches a materialistic view of human nature, a purely cynical view of human history, and a pagan social ethics, and does so with the utmost sincerity? The answer is obvious, that such a man in the first place should not have been appointed. The church-related college has a distinct mission in our society, to sustain the Christian ideal of life and to train spiritual leaders for the realization of that ideal. It is not an infringement upon conscience to refuse to employ a man whose general philosophy of life does not fit in with its purpose. After he is appointed, his position becomes inviolate unless he is guilty of misconduct. But if his purposes, aims, and aspirations are not those of the church-related college, he surely cannot complain if he is not employed. Again, therefore, we come to the conclusion that the church-related college cannot be too careful in appointing its teachers in the humanistic and social sciences, and that preference should be given in selecting such teachers to those who are stalwart supporters of Christian ideals, both social and personal.

To those of us who are stalwart believers in the truth of these ideals, there is no fear in pursuing this path. Both the scientific study of human society, the condition, needs, and possibilities of men, and Christian ideals will lead to the same conclusion. We see, therefore, no excuse for the present moral confusion in our

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human world. We are morally confused only because we have lost sight of the teaching of the great Master Teacher; or because we fear that his teaching may apply only to a few phases of life. It is surely the duty, as well as the privilege, of the church-related college to take the lead in overcoming the present moral confusion of our human world. It can do so, however, only as it stands by the teaching of the Great Master with unflinching loyalty, and has undaunted faith that no adequately understanding knowledge of human life can possibly lead men away from that teaching.

Additions to the Office Library

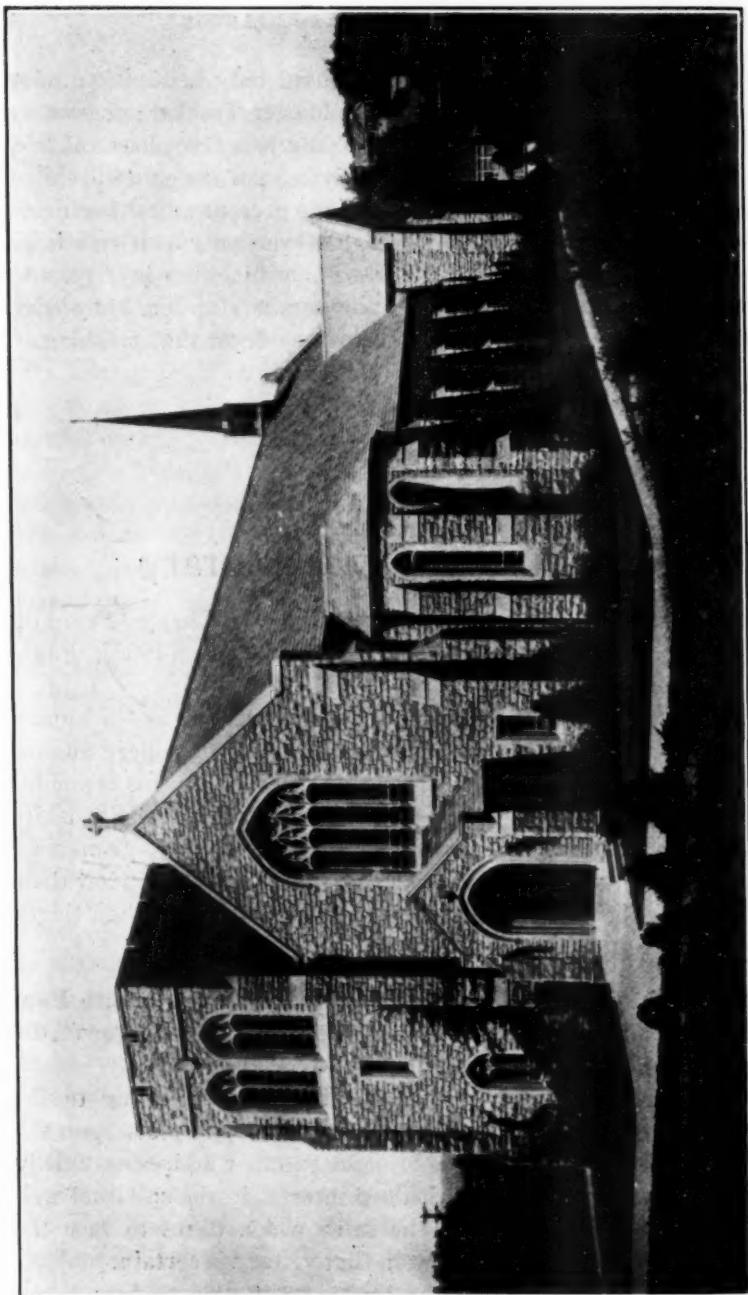
The American College and University. By Charles Franklin Thwing. The Macmillan Company, New York. 1935. Pages 224. Price \$2.25.

Conceiving the American college and university as "a human fellowship," Dr. Thwing presents the romance of college administration in a book worth more than its price. Into this community must be woven the principles and attitudes of friendship, proportion, liberty, confidence, patience, sympathy, frankness, and sense of humor. College executive would do well to view their tasks in the light of Dr. Thwing's experience of more than thirty years as an administrator.

Question Marks and Exclamation Points. By Clarence Paul McClelland. The Lakeside Press, Chicago, Ill., and Crawfordsville, Ind. 1935. Pages 201. Price \$1.50.

Believing that the chief responsibility for presenting to the student body of a college an ennobling philosophy rests upon the president, Dr. McClelland has brought together addresses, chiefly baccalaureate, which reveal his deep interest in the spiritual welfare of youth. He presents the faith which dares to face the troubled world with the conviction that victory is certain.

THE CHAPEL, PARK COLLEGE



The Letters and Religion*

JAMES H. MOYNIHAN
President, College of St. Thomas

IN the history of the human race there has been no fact more sublime than the persistence of religion. There has ever existed in the heart of man the conviction that he is a child of God and that his destiny is inseparably bound up with the Eternal. He has ever felt that:

“Our birth is but a sleep and a forgetting;
The soul that rises with us, our life’s star,
Hath had elsewhere its setting
And cometh from afar;
Not in entire forgetfulness
And not in utter nakedness
But trailing clouds of glory do we come
From God who is our home.”

Hence he has ever regarded himself as the Pilgrim of Eternity. Refusing to be cabined and confined in the prisonhouse of the flesh, he has ever stretched forth eager hands to touch the vesture of divinity. Standing on the shores of life he has striven to pierce through the mists which hide the dim battlements of Eternity. Throughout the history of the world the human heart has alternated between hope and fear. To and fro it has swayed as the mists unsettled and it glimpsed on the ramparts of the Empyrean a face divine, or as the dark clouds of doubt settled as a pall upon its faith and trust. To and fro it has swayed as it listened to two voices, one whispering to it of a power beyond itself, a Presence who could know and could love, and whom to love was Life; the other reminding it that its kinship was with the beast and that it was “of all earth’s clotted clay the dingiest clot.” Matthew Arnold watching the tide from Dover Beach saw in it this ebb and flow of human faith. Have you ever watched the tide going seaward? The ocean seems to return upon itself as if it would go away for ever and come again no

* A paper read at the annual meeting of the National Conference of Church-Related Colleges, January 15, 1936.

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more. But there comes a moment of pause, of hesitation, of change, and the return begins. First in ripples, then in swells, and then in mighty breakers the tide rolls back, impelled by its love for the shore. So it is with religion. At times it seems to ebb away, to die out of the hearts of men. But then from out the depths and from far distances it comes back and rises to the flood.

This quest of man for God is writ large in the long record of man's hopes and aspirations. In the complex pattern of human thought which has come down to us reflected in the literature of the ages the theme of religion runs like a golden thread. In the mighty symphony of humanity, above the jungles and the discords of life, the terror and the pity of the struggle for existence, its heroisms and its weaknesses, rises the strain of worship of the Godhead. No matter where we turn, whether to the earliest records which have come down to us from the dawn of civilization, whether to the great epics of the world, in some respects the mightiest products of the human mind, or to the great creations of the master-spirits of literature, we find man's sense of divinity. Indeed, I wonder how many really great works of literature there are, books which have stood the test of time, which do not deal with religion, with the relations between man and God, with the soul and its implications, the problems of evil, suffering, and human destiny. If we turn to the civilization which *Homer's poems* represent, we find men worshipping nature-gods in human form, the guardians of mankind and the punishers of impiety. Their gods, though full of defects when viewed with the eyes of Christianity, in reality represent a lofty conception for a people who had scarcely shaken off the slime of barbarism. In the foreground of the Iliad loom large the clash of contending armies, the struggles of heroes, but the radiance which illumines them and gives them perspective is from heaven. Showing clear against the sombre background of life are the radiant forms of the gods, who preside over the hero's destiny and breathe upon him with a divine afflatus, who in the words of Odysseus,

“Even hear and pity hapless men like me
for sacred to the gods is misery.”

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Dauntless bravery and a careless acceptance of whatever the gods may send—these are the twin strains of the blind bard.

If we study the *Greek dramatists* of the fifth century before Christ, we find everywhere a preoccupation with moral problems. In the Oresteia of Aeschylus, which Swinburne called the greatest spiritual work of man, the tales of the Homeric pantheon are interwoven into practical ethics. The favorite ideas of Aeschylus are the curse which haunts families, propagated from generation to generation by the transgression of the individual.

‘for impious act it is that offspring breeds
like to the parent stock’

the sins of the fathers visited on the children, the wages of sin is death, for

‘For while Zeus liveth through the ages, this
Lives also, that on him that wrought shall vengeance
be outpoured’

the blind obsession which pursues the sinner, takes possession of him, and ruins him, and the cleansing worth of sorrow, for

“Tis Zeus who leadeth men in wisdom’s way
And fixeth fast the law
That pain is gain
And slowly dropping on the heart in sleep
Comes woe-recording care
And makes the unwilling yield to wiser thoughts.

For Aeschylus Human life is a warfare between good and evil principles in which the issues lie with man. For him divine justice is a prophetic and awful law, mysteriously felt and awfully revealed.

Sophocles views Justice much as Wordsworth regards Duty, as the

“Stern daughter of the voice of God
Stern lawgiver, who yet doth wear
The Godhead’s most benignant grace”

He, too, stresses the essentially spiritual quality of human action, the supremacy of

“the unwritten laws of God that know not change
that are not of today nor yesterday
but live for aye”

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the redemptive power of suffering

“One law holds ever good
that nothing comes to life of man on earth
unscathed throughout by woe,”

the existence of a righteous power which punishes pride and sin, which visits the sins of the guilty on the children but which shows mercy to the contrite

“Oh that my fate were fixed
To live in holy purity of speech
Pure in all deeds whose laws stand high
In heaven’s clear aether born
(Of whom Olympus only is the sire
Whom man’s frail flesh begat not
Nor ever shall forgetfulness o’erwhelm
In them our God is great and grows not old.”

Sin and suffering—the pitiful record of humanity—men are in the hands of chance or fate—but God is good—such is the broad lesson of Greek tragedy.

Time does not allow the tracing of religious ideas through the work of Socrates, who when arraigned for rejecting the gods of Athens, replied :

“I do believe in the gods as no one of my accusers
believes in them,”

of Plato. for whom ‘the knowledge of the gods is one of the noblest sorts of knowledge,’ of Marcus Aurelius, for whom

“It is pleasant to die if there be gods and sad to
live if there be none”

of Herodotus, Thucydides, and Aristotle who regarded God much as we might, as

“the Power behind the Universe”

of Epictetus who

‘dared look up to God and say “Do with me henceforth
as Thou wilt,” ’

a thought singularly Christian.

Both the Stoics of Greece and the Neo-Platonists of Rome preached submission to the will of the gods as well as a contempt

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for the world and the flesh. In the *Aeneid of Virgil*, who seemed to St. Augustine an example of the highest bloom of pagan art, Virgil who saw

"Universal Nature moved by Universal Mind,"

Aeneas is the ideal of the religious man, ever responsive to the call of duty, not less pious in his relation to heaven than to his own kin, ready at once to sacrifice his will and his love when word comes from Jove.

The theme of the *Indian epics*, the Nahabharata and the Rama-yana is that of Ecclesiastes, Vanity of Vanities, the need of detachment from the things of earth, which pale into insignificance when viewed from the heights of Eternity.

The Upanishads teach that God's dwelling place is the heart of man and remind us of the words of Christ: 'The kingdom of God is within you.'

Running through all these works we hear 'one supreme note, a yearning for God, a kind of divine home-sickness. The religious sentiment becomes lyric with this yearning, the eternal in man answering, tenderly to the insistent call of the Eternal from without.'

Thus in the pitiful aberrations and distortions of the truth which we find in pagan letters there ever occurs the same consciousness of divinity which has been at work since the first of our forefathers felt a feeling of awe in the presence of the mysteries of the universe. In the *Literature of Israel* this rises to a higher mood and takes on a nobler form. It becomes a sense of the majesty and grandeur of a Being who holds the seas and the mountains in the hollow of His hand; a sense of relationship to a Being infinite in holiness and power. It finds expression in the cry of the tortured Job, Job who stood questioningly before the Shrine of Eternal Justice demanding an explanation of God's ways with men but taught at least the spirit of submission and crying out: "Oh that I knew where I might find him," in the lyric outburst of the Psalmist:

"Where from thy spirit shall I go; where from Thy
presence hide?
Climb I to heaven, Thou'rt there, or go I to hell,
Thou'rt by my side

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If morning wings I take, and dwell beside the
farthest sea
E'en there Thy hand shall lead me, and Thy right hand
succor me"
He sees "All as but parts of one stupendous whole
whose body nature is and God the soul."

Goethe, one of the first evolutionists, agrees with Dante, Francis of Assisi, Shelley, and Browning that unselfish love is the only hope of humanity. His Faust expresses the restless doubt of the seeker after truth, the inability of things of sense and intellect to satisfy man's highest aspirations, and final submission to the designs of God. For him salvation lies in unending struggle aided by divine grace:

"Whoe'er aspires unweariedly
Is not beyond redeeming"

The lesson of the poem is that the bitter bread of humility brings trust and peace, and altruistic love alone gives life value and meaning. The second part of the drama which gives utterance to the poet's maturest religious convictions—all the more impressive because they have passed through the alembic of philosophy—ends in a vision of heaven, where

"All things corruptible
Are but reflection
Earth's insufficiency
Here finds perfection
Here the ineffable
Wrought is with love."

In the beginning of the *Nineteenth Century* Wordsworth and Coleridge gave fresh expression to the mystical tradition that Nature in her beauty is but the vesture of the Divine. Wordsworth, the poet-priest of Nature, yet saw Nature as the breath of God. Ever mindful of 'those high instincts before which our mortal nature doth tremble like a guilty thing surprised,' he never loses sight of the eternal sea, haunted by the eternal mind.

In the *Victorian Age*, when science was quite dogmatic about theories which have since proven false, nearly all the great writers lit their lamps at the glowing brazier of religion. Browning [192]

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stroved to reconcile religion and philosophy on the plane of experience. He accepted Christianity as the only force that could give meaning to life, because it offered Eternity itself for the explanation of mysteries insoluble in time. Our day might well profit from the lesson contained in his definition of faith as 'the stoop in the soul which in bending upraiseth it too.'

Tennyson, who strove to reconcile faith and experience, prayed that

"Knowledge grow from more to more
But more of reverence in us dwell
That mind and soul according well
May make one music as before."

Christina Rossetti, the Anglican saint, voiced the nostalgia for heaven in paradisal imageries.

In our own age the decline in literature may be explained in the words of Robert Lynd: 'It is my belief that literature begins to go to the dogs as soon as Earth becomes restive and declares its independence of Heaven.' Yet religion is not without its witnesses as might be shown in the work of Bridges, Masefield, Eliot, and the latest play of O'Neill. Bridges, for example, in his *Testament of Beauty* regards faith as "the humanizer of brutal passions, the clarifier of folly, the medicine of care, and the clue of reality."

And so literature which took its origin with Religion has ever been a by-product of it, for the story of man is the story of his quest for God, and literature, while it has its roots in the earth, flourishes when it lifts its branches into the clear air of heaven. Life is not only acceptance but wonder, and the insistent questioning of the spirit is as clamorous as the hunger of the body. The human spirit cannot be imprisoned in the flesh without the constant pressure of aspirations which seek satisfaction, questions which demand an answer. Life is a search for the Holy Grail. And sooner or later to every man comes the consciousness of this quest, this hunger for a larger and a diviner life. Man may try to find satisfaction in material things, may try at times to sell his heritage for a mess of pottage, to give his heart away—a sordid boon—but only at the cost of his own peace. It is significant that the rejection of religion brings with it a deep unrest and a

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resultant pessimism. For the believer, life is full of meaning. Beneath the seeming diversity and complexity of life there is unity and purpose.

For Socrates: "No evil can happen to a good man, living or dead."

For Plato: "All things work together for good to the man who is dear to God" a thought amazingly like St. Paul's "To all who love God all things work together unto good."

For Browning: "The acknowledgment of God in Christ accepted by thy reason, solves for thee all questions in the earth and out of it, and has so far advanced thee to be wise."

But for the impercipient life is without spiritual significance; there is a negation of purpose beneath the scheme of things. Hence for

Shelley: "We look before and after
And pine for what is not"

For Keats: "To think is to be full of sorrows
And leaden-eyed despair"

For Arnold: "This world, which seems
To lie before us like a land of dreams
So various, so beautiful, so new
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain.
And we are here as on a darkling plain
Swept with confused alarms of struggle and
flight
Where ignorant armies clash by night."

For Housman: "In all the weary road we tread
There's nothing but the night"

For Aiken: "The pages of our life are blurred palimpsests"

For Hardy: "Life has a sad seared face"

Is there anything more poignant in literature than that cry which escapes his lips as he watches the believers in church and laments

"That He who breathes All's Well to these
Breathes no All's Well to me"

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In all of this I cannot help being reminded of a statement of Huxley: "I know no study which is so unutterably saddening as that of the evolution of humanity as it is set forth in the annals of history. Out of the darkness of prehistoric ages man emerges with the marks of his lowly origin strong upon him. He is a brute only more intelligent than other brutes, a blind prey to impulses which as often lead him to destruction, a victim to endless illusions which make his mental existence a terror and a burden and fill his physical life with toil and battle. He attains a certain degree of comfort and develops a more or less workable theory of life in the plains of Mesopotamia or of Egypt, and then for thousands of years struggles with varying fortunes, attended by infinite wickedness, bloodshed, and misery, to maintain himself at this point against the greed and ambition of his fellowmen."

What a sorry view is this of him who was called by Plato "a child of the stars, a son of heaven" by the Psalmist "a little lower than the angels, crowned with honor and glory," and of whom Shakespeare said "What a piece of work is man. How noble in reason, how infinite in faculty, in action how like an angel, in apprehension how like a god." Is this picture of nature red in tooth and claw, of life as one of struggle, brutality, and suffering, or that other picture of the universe as a scheme of symbols connected by mathematical equations, and of mind as but a ripple on the surface of life, adequate to satisfy the aspirations of the human spirit? No, for when science breaks off at this point and has nothing more to say, it leaves nature mutilated and the meaning of life blurred and clouded. It is religion and religion alone that can answer the question "What is the aim and the sense and the issue of all this strife and suffering." That this interpretation of life has not satisfied is amply borne out by the fact that science itself is more and more coming to a spiritual concept of the universe. Behind the phenomena of nature Younghusband sees working a mind with the genius of a mathematician and the love of beauty of an artist. Thomson and Haldane see emphasized in every advance of science the truth that "Great are the works of God." Jeans and Eddington find among scientists almost unanimity of opinion that the stream of

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knowledge is heading towards a non-mechanical reality. McDougall testifies that forty years of scientific studies have brought him to a position more favorable to religion than that from which he started. The testimony of Millikan is strikingly beautiful: "The prophet Micah said 2500 years ago, 'What doth the Lord require of thee but to do justice, to love mercy, and to walk humbly with thy God.' Modern science of the real sort is slowly learning to walk humbly with its God, and in learning that lesson it is contributing something to religion."

These reactions of modern scientists were anticipated in his *Anthem of Earth* by Francis Thompson, who spiritualized the findings of science, showed it ministering to the thought of immortality, pointing to a Supreme Designer behind the scheme of things, seeing in death the occasion of renewed life and regarding dissolution as:

"Pontifical death, that doth the crevasse bridge
To the steep and trifid God."

Thus the insight of the poets is often keener than the sight of the scientists. It is no wonder that they have been called

"the only truth tellers now left to God.
The only speakers of essential truths"

This glance over the field of literature has indicated that the kingdom of values is at least as real as the kingdom of facts and that religion has ever been of supreme importance to man. It shows that in hope sometimes, sometimes in despair, yet persisting ever man has sought God. Man may try to stifle the cry of the soul, afraid lest having God he must have naught beside, but there comes to every man a time when his spirit cries out for God. Try as he will to find refuge in the things that perish he cannot close his ears to the voice of God. The experience of many a man has been that of Thompson :

"I fled Him, down the night and down the days;
I fled Him down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter
Up vistaed hopes I sped
And shot, precipitated

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Adown Titanic glooms of chassed fears,
From those strong Feet that followed, followed after.
 But with unhurrying chase
 And unperturbed pace,
 Deliberate speed, majestic instancey,
 They beat—and a Voice beat
 More instant than the Feet—
 ‘All things betray thee, who betrayest Me’ ”

Sooner or later the need of God comes and it often comes in the deeper experiences of the soul. It may come as it came to Elijah in the death of a friend. It may come as it came to Hosea who brought the message to the Hebrew world that God is love, but who learned it in a broken heart and a desolate home. It may come as it came to the father in Robert Bridges' poem as he watched the dead body of his child and felt that now he

“Must gather his faith together, and his strength
make stronger”

In such sanctities of pathos when the fire of sorrow sears the soul, we think of that cry of another desolate spirit:

“My God, My God, why hast Thou forsaken Me,”

and we turn for sympathy to one who Himself has known desolation, One whose eyes euphrasied with tears knew the bitterness of grief. In such moments the agony of the heart becomes vocal and we are forced to cry out with Job: “Oh that I knew where I might find Him.” It is not to science but to religion that men turn instinctively in the time of their profound crises, in great joy or heartbreaking tragedy.

Even in a life which has not plumbed the deeps the need of God is felt. For men hunger for truth and find it only in Him who is the way and the truth. Men seek beauty and find it in Him, whose marred and broken body shows how beautiful flesh can be when it is mastered by the spirit. Men seek life and find it only in Him who came that they might have life and have it more abundantly. Men seek goodness and find it in Him whose holiness shames them into decency. Men today are a-thirst for God, and the words of Augustine remain as true for man in the modern world as they were for him who first uttered them 1500 years ago: “Thou, Oh God, has made us for Thyself, and our hearts know no rest until they rest in Thee.”

The University Pastorate

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THE "love of the trail" is a distinguished mark of the Church of Jesus Christ. For more than two centuries the Church followed the moving geographical frontier with churches, schools, and colleges. Stirred by the missionary convictions of little bands of Christian students, the Church also gave of its substance and life to answer the call of the foreign missionary frontiers. The university pastorate was the church's answer at the beginning of this century to the call of a quite different type of frontier—that created by the growing concentration of students in big universities, most of them under public control. Valiant work was being done in these universities by the Y. M. C. A. and Y. W. C. A. with their fifty years of experience, their local and intercollegiate organizations, conferences, and secretaries, but the field was becoming too large and varied for any one approach to be adequate. In the minds of many churchmen some work was needed which would bind students more closely to the church during undergraduate days.

By way of definition it should be noted that this paper deals with a small but centrally important and highly multiplying part of the church's ministry to students. It is a ministry involving less than two hundred men and women giving full-time to university work, and centering in about 100 public controlled and larger independent universities—stitutions, however, which enroll one-half of the student population of the United States.

I. HISTORY

As early as 1887 student guilds were organized at the University of Michigan. Harris and Macmillan Halls were built by the Presbyterians and Episcopalians as centers for the social, recreational and religious life of their students. A Wesleyan guild with an endowed lectureship was organized shortly after.
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In 1892 the organization of a small Methodist congregation composed primarily of students and faculty at Urbana, Illinois, constituted the beginnings out of which Trinity Church grew, to the pastorate of which in 1907 James C. Baker (now Bishop Baker) was called, who in his student ministry of twenty-one years gave such distinguished leadership through the church and the Student Christian Movement. In 1898, All Saints Chapel was dedicated for work with Episcopal students at the University of Texas.

With the turn of the century, pioneering began in earnest. Here was the great new missionary field for the churches. It became clear that most of the arguments favoring support of its colleges by the church applied with equal force to the support of a special ministry for state university students. Typical of most denominations, the Northern Baptists (1913) reported "more than twice as many Baptist students in the state universities of nine western states as there were registered in the Baptist colleges of those states." In the spring of 1902, the Congregationalists "employed a sub-pastor" to take care of "our careless boys and girls at Ann Arbor." In 1904 the Baptists employed Rev. Allen Hoben and in 1905 the Presbyterians, Rev. J. Leslie French as full-time university pastors at the University of Michigan.

In 1904, the Presbyterian (U. S. A.) General Assembly instructed its college board "to take up as a part of its regular work the provision of adequate means for furnishing religious culture to our young people at the state universities and safeguarding them for the Church." The same year a speaker at the Des Moines National Council of Congregational Churches urged the "erection of Congregational houses like Phillips Brooks House at Harvard as religious homes for Congregational young people and the placing at each of a wise, able, tactful, religious teacher who shall be a true pastor to the hundreds of young people." In 1906, a similar plea was made in *The Catholic Mirror* by Father Cassilly for the establishment of Roman Catholic chapels adjacent to state universities. Shortly after Rev. Howard R. Gold, began his work as first Lutheran university pastor at Madison, Wisconsin, in 1907, the English

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Lutheran Synod of the Northwest appointed a Student Work Committee which urged a special Lutheran ministry in the state university field, pointing out that in the past, lacking such leadership the "loss among the Lutheran students at the University of Wisconsin students has been amazing."

Time does not permit calling the roll of those who did the "spade work" in the local university pioneering and whose faith and trail-blazing fastened this work on the conscience of the church as one of its most needy and rewarding ministries. When one brings to mind such names as Anderson, Baker, Blakeman, Bryant, Edwards, Evans, French, Gold, Houston, Leland, Pope, who in the first decade began ministries with students which have been unbroken and lifelong, one needs no other argument to be convinced of the significance and romance of the university pastorate.

National pioneering began when, in 1910, under the leadership of Dr. J. W. Cochran, the Presbyterian (U. S. A.) Board of Education created a department of university work, with Dr. Richard C. Hughes—prophet and pioneer of this movement—as its full-time national secretary. In quick succession other denominations appointed national universities secretaries. Around the activities of such leaders as Cochran, Hughes, Nicholson, Padelford, Frank Sheldon, Warren Sheldon, Harry, Micou, and later among women students—Miss Mary Markley (1919) for the Lutherans and Miss Frances Greenough (1920) for Northern Baptists—can be written much of the early history of this movement. During these days of beginnings they aroused the churches, secured great gifts, discovered and trained pastors and did it all with a catholicity of spirit which crowned their work with success. It was the leadership of Dr. Nicholson which brought together on February 18, 1911 the informal meeting which later led to the organization of this Council of Church Boards of Education out of which the University Committee came as the center for interdenominational fellowship and leadership in this field. To the able and devoted leadership of its University Secretaries, Richard C. Hughes, O. D. Foster, and Raymond H. Leach, should go much credit for the growth of the interdenominational spirit among the various boards.

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On the theory that this was "the great home mission field of the church" the state and national educational and home missions agencies of the various denominations began about 1910 making appropriations to this work. Three reasons for regarding this work as a responsibility of the whole church ran through the declarations of all the denominations.

1. The necessity of providing students with such "mature experience and expert counsel in religion" as was available on the academic side from their professors.
2. To develop loyalty to the church by encouraging participation in the membership and activities of a normal church during undergraduate days.
3. To train and conserve for the church of the future its potential lay and ministerial leadership.

With the incorporation of the Methodist work at the University of Illinois in 1913 under the name "The Wesley Foundation at the University of Illinois" a pattern was set for the work of the University pastor that has been widely influential among all denominations and largely determinative of the character of the pastorate as a religious education ministry. It is a striking fact that from the beginning of this work university pastors sought to create in the larger universities channels through which fellowship and cooperative work could be achieved. As early as 1910 there were groups of a half-dozen or more student workers in several universities, notably at Wisconsin and Michigan. Reflecting the spirit of his Wisconsin colleagues, Richard H. Edwards (1909), Congregational University Pastor, said, "we desire to present a united front for Christianity—to make our work cooperative—to be mutually helpful." Local pastors, associations and workers councils were formed, out of which in recent years there have developed in some places organically unified plans for united Christian or Religious work. Nationally, this interdenominational spirit early expressed itself in the first "Interdenominational Conference of Church and Guild Workers in State Universities" which was held at Harris Hall, Ann Arbor, April 2, 1908. Through the national and regional meetings during the last quarter of a century of this Conference of Church Workers in Colleges and Universities, experiences have been shared, pro-

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fessional standards developed, and wider fellowship in the Church of Christ made a reality.

Possibly the most striking evidence of the growth of the interdenominational spirit in this field is found in the leadership and financial support given cooperatively by a number of the denominations to united Christian or Religious Work programs, such as University of Pennsylvania, Cornell University, University of California at Los Angeles, and the New England state universities. This work has naturally been somewhat contracted during the depression period, but many national and local leaders will agree with Dr. Padelford, who in his article in October 1935 *Christian* says that "the time is ripe for a much wider extension of this service" since with "the present situation in the student work we could make much more progress if the various denominations would work together in a united program."

In the South the beginnings of the university pastorate by the Presbyterians, Methodists and Baptists came in the years following the close of the World War. The distinctive feature of the Southern Baptist work has been the organization of a denominational student movement. Its local origins came in the pioneering activities of Mr. O. P. Campbell, first Baptist student secretary in the South, who with a group of students, organized at the University of Texas, in 1919, a student department of the Church to correlate the activities of various Baptist young people's groups. With the appointment of Dr. Frank H. Leavell in 1922 as Inter-Board Secretary, the movement entered into a period of phenomenal growth, developing as a Southwide Baptist Student Union, with state and southwide intercollegiate conferences, summer conferences, program goals and training features. In nineteen colleges student secretaries are now employed who perform the function of university pastors, but their work is an incident in the much larger work of developing a cohesive and powerful student movement.

In 1922 the General Conference of the Methodist Episcopal Church, South, authorized the creation of a Wesley Foundation division. Wesley Foundations have been organized, many of these having directors doing the work of university pastors. Here again these student workers are incidental to a much more com-

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prehensive program, with state and southwide intercollegiate conferences and extensive summer training institutes, adopting this year the name "Methodist Student Movement," the genius of which "is to envision the totality of the religious life of college students and properly relate that life, with its group consciousness and intellectual difficulties, to a normal church experience."

The university pastorate has not been limited to the Protestant denominations. A national Federation of College Catholic Clubs was organized in 1915 and acting under the Encyclical Acerbo Nimis of Pius X of 1905, this federation has had great influence in bringing about the organization of Newman and other clubs of Catholic culture and fellowship for Catholic students in non-Catholic schools. More than a score of full-time student chaplaincies have been established in larger universities.

The special work for Jewish students had its beginnings in 1923 in the work at the University of Illinois under the leadership of Rabbi Benjamin M. Frankel. Seeking to surround the Jewish student with a "Jewish atmosphere, social, educational, religious and communal" B'nai B'rith Hillel Foundations have been organized in the larger universities with well-trained rabbis as directors, all of whom have worked in most cordial relationships with the Christian university religious workers.

This hasty sketch of the beginnings of the university pastorate is obviously inadequate, but it may serve to show the spirit in which the church has met the challenge presented by the rise of the state university at the beginning of this century. The evidence that this has been a work of God's grace is found in the steady growth of unity and sense of common Christian cause among all student workers and student groups—which, in the large universities, has made cooperative work the rule rather than the exception.

II. ACHIEVEMENTS OF THE UNIVERSITY PASTORATE

1. Through this ministry two great historic streams of college religious influence have come together—that of the church with its passion to follow its students and that of the Christian Student Society utilizing the solidarity of student life and the initiative of students to forward the Christian cause. Now within the

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life of many churches there are to be found many of the values of student group life and wider Christian student fellowship that hitherto have been found only in the experience of the student Y. M. C. A. and Y. W. C. A. It should not be an impossible task for leaders in this field to preserve the values of church centered work and yet give to students in church groups the sense of fellowship nationally in united work with the college Christian Associations and of partnership with organized Christian student groups in all lands through the World's Student Christian Federation.

2. Students and administrators of public-controlled institutions have been made aware of the church's deep concern and its determination to provide resources and leadership for their religious life.

3. While the university pastorate as such has been centered in less than 100 state and larger independent universities, yet the philosophy and programs evolved through its experimentation have determined the program of student work in hundreds of local churches in denominational and independent college communities. Every denomination has on its mailing list scores of pastors in college communities who are shaping their programs on the basis of the work done by the university pastors.

4. In spite of the lack of adequate statistics, yet in the judgment of local and national university workers there is clear evidence of a marked increase of recruits for the ministry and the foreign missions from the state universities.

5. With the Episcopal, Lutheran and Roman Catholic churches the congregation is the channel through which student work is done and the university work is more completely merged with the regular preaching and parish ministry. With other denominations the university pastorate is a more definitely specialized Christian educational ministry. More than two-thirds of the present group of full-time university pastors, Christian and Jewish, have little or no preaching responsibility. The growing number of able men who are finding in this work a life ministry make it indisputably clear that here just as in the preaching ministry in the college field there is a real life work. That the training demands for this work are high is evidenced by the grow-

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ing number here, as in the Christian Association secretaryship and college chaplaincy, who are taking graduate work and degrees beyond their seminary training. The "survival value" of this work is indicated by the fact that this year sees the work of several denominations organized in more centers than in 1929.

6. The development of university pastoral work has been one of the important factors in the steady raising of the standards for the preaching ministry in the college communities.

7. The development of the university pastorate has been the means of bringing student ethical and religious thinking into the local churches and the regional and national councils of the church. Through such channels as the Lutheran Student Association of America, the National Student Council of the Episcopal Church, National Council of Methodist Youth, Southeast Baptist Student Union, the corporate voice of church youth can be heard on the real issues confronting the church.

8. A by-product of the university pastorate has been its leadership in working out plans for making available credit courses in religion in a number of state universities. The Iowa School of Religion, under the leadership of Dr. Willard M. Lampe, represents the most thoroughgoing and noteworthy experiment in this field.

9. Most important of all, thousands of students have been awakened by the university pastors to the issues of their day and the imperative necessity of an adequate Christian faith, a faith relevant to the social demands of the day and with dynamic for the inner life of the spirit.

III. SOME URGENT PROBLEMS

The University Pastor is confronted with more acute problems than at any other time since the beginning of this work. Some are peculiar to his own work and relationships but many of them he shares in common with all other university religious workers—Christian Association secretaries, teachers of religion, and official chaplains.

The basic problem is that of helping students achieve a faith and experience of religion that is adequate for this present moment. We are confronted with the task of overcoming the religious illiteracy of our generation.

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Then there is the question of the relation of the work to the local parish church. Of course, all denominations seek to build loyalty to the local church through this work. The adjustments worked out are varied. They may involve a relationship quite as integrally a part of the local parish church as that of the Episcopalian or Lutheran or Roman Catholic churches. Or, there may be a co-pastor relationship with responsibility to the boards appointing him, such as Dr. Padelford describes in his discussion of the Baptist Program of Student Work—*CHRISTIAN EDUCATION*, October 1935. Happily it is quite in keeping with the historic genius of this Council that there is the possibility that there may be a number of "right" answers to this question as there have been differing "right" theories of interdenominational action.

In harmony also with the history of the university pastorate, the worker must *think through his own philosophy for a plan of local Christian unity which leaves his group free to make its distinctive contributions to the larger life and yet shares in presenting to a disillusioned but wistful generation a vision of the unity and power of the Church of Christ*. This question is most urgent in some parts of the country. If Christian students do not witness to the power of the universal Church of Christ while they are undergraduates what hope is there for the triumph of the Christian Church over the pagan gods of our day?

Moreover, in the wider church and intercollegiate world there are growing up more inclusive Christian movements about which the University pastor must make his decisions. For years the pressures of the educational situation and the growing local and national unity of church and Christian Association leadership have been leading towards the creation of some more inclusive channels for guiding the intercollegiate regional and national life of Christian Student organizations. This development is more pronounced in some parts of the country than in others. Already there is in New England a Student Christian Movement in the creation of which Secretaries and pastors of the Congregational, Baptist, Presbyterian, Episcopal, and Lutheran churches have shared with the Y. M. C. A. and Y. W. C. A. The organization only provides a channel for united intercollegiate

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activity and does not disturb the organization of local groups or the other wider affiliations of those groups. The development in the Middle Atlantic region is in the same direction. Many will share the view of Dr. T. O. Wedel who, in a recent letter to the Episcopal College chaplains, says, "we are approaching a time when the Christian work among students is likely to seek a new unified cohesion." If we agree with this view then there is an important decision as to *method* which must be made. Either we build a new Student Christian Movement without any reference to history and present organized Christian student groups—Church and Christian Associations—or we root it in these present groups with their history and national and international connections. Because in the totality of the life of these Christian student groups *there exists in America today in all but national organizational form a new Student Christian Movement*, it would seem a mark of Christian statesmanship to recognize that fact, and accepting the many hazards involved, guide the growth of a new movement which will be indigenous to the religious situation in our colleges and universities. To follow the other alternative because of its seeming simplicity would be to needlessly complicate the present difficult but hopeful university religious situation and to create new difficulties for the ultimate facing of the problems of Christian unity in the college world.

Similarly, the university pastor has to reckon with the program of Christian Youth Building a New World. The national university leaders of many of the denominations are sharing in the development and promotion of its program. The university pastor must find a way of cooperating which utilizes (and does not destroy) for these great ends the sense of power that comes from students binding themselves together in a common task.

Finally, the University pastor in a growing number of universities today is doing his work in a milieu which forces him and his student group to make decision regarding cooperation with socially radical campus organizations seeking to organize a united front in furthering such social causes as inter-racial relations and peace, to which the university pastor is passionately committed. That this is not an academic question is evidenced by the very careful treatment given to it in the National Wesley

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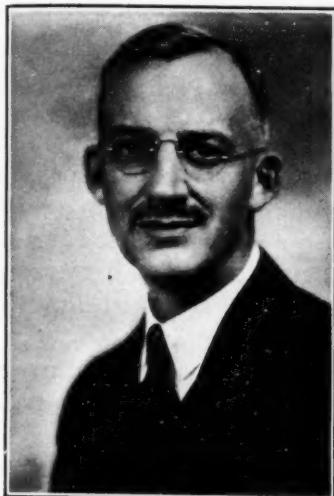
Foundation Bulletin for October 1935, and the similar discussion of it which occupied nearly a day at the meeting of the National Council of Student Christian Associations at Hightstown in September. In general I agree with Dr. H. D. Bollinger's summary, when he says:

"Since intelligent love is our method of action we cannot find ourselves in a 'united front' with either individuals or groups who seek to achieve their objectives by a method which is the exact opposite of intelligent love, namely physical force."

Many University pastors may, however, be in a situation where the issue is not as clear cut as this summary suggests since equally intelligent and devoted Christians may be "in both camps"—and there is always the student pressure for campus solidarity. Indeed in not a few colleges the leadership of radical groups has come out of our Christian groups. Under such circumstances to refrain from participation in campus wide action on an issue like peace may weaken the message of the church by seeming to imply a lack of conviction on the basic issue, and a lack of sense of citizenship responsibility in the community of which he is a part. Whatever may or may not be said about this type of united front, certainly there should be no debate on the imperative necessity of a united Christian student front. Perhaps it is through giving ourselves together to the great causes that challenge our Christian faith today that we shall recover that sense of the Christian community—the unbroken body of Christ—which is the hope of the world and which, as we find it, will answer our secondary organizational questions.

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Twenty-five Years in the Colleges*

FRANK W. PADEFORD

Executive Secretary, Board of Education, Northern Baptist Convention

I AM asked to present a review of the situation in our colleges during the period of twenty-five years covering the life of this Council of Church Boards of Education. It is difficult to present any complete picture because of the absolute impossibility of securing accurate and comparable figures with which to reveal the situation. The best that I can hope to do is to set before you certain data with which the picture may be outlined.

Before any figures are presented it will be universally recognized that this has been the most remarkable quarter century in the history of collegiate education, not perhaps in the number of new institutions established, but in their enrollment, endowment, equipment, and general advance. The colleges of America occupy an entirely different position than they did twenty-five years ago. Let me present a series of comparisons.

FIGURES SPEAK

The National Council of the Student Christian Associations recently issued a bulletin showing the increase in college enrollment during this period. According to their figures the total college enrollment in 1910 was 184,000 students. In 1935 it was more than 1,110,000, an increase of 500 per cent. No period in American history has shown anything like this. The first decade showed an increase of 94 per cent; the second decade, which immediately followed the war and was a period of great prosperity, showed an increase of 172 per cent; the third period which was a half decade of depression revealed an increase of 14 per cent. But the significant fact is that this whole period was marked by an increase of 500 per cent. We were all familiar until 1930 with the picture of these increasing hosts of young people marching to our campuses. Possibly the struggles of the past five years have dulled our memory somewhat, but the mount-

* Read at the annual meeting of the Council, January 15, 1936.

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ing numbers are again apparent. With the return of stability we shall doubtless see these great armies rapidly increasing again.

Where have all these students gone and how have they been absorbed? The figures of the Commissioner of Education show that the public institutions of college grade increased from 86 in 1900 to 146 in 1930; the private institutions increased from 112 to 158; the Protestant colleges decreased from 403 to 395, a loss of eight; the Catholic colleges increased from 63 to 126. This exact doubling in the number of Catholic colleges is interesting and significant. The apparent loss of Protestant colleges is doubtless accounted for in large part by the considerable number which ceased to be church-related and proclaimed themselves as independent. If these figures could be brought down to 1935, however, there is good ground for suspicion that the losses would be considerably increased, for a number of colleges have been forced to close as a result of the depression. The trebling of the public institutions is due to the large number of junior colleges that have been established and the many state normal schools that have become senior colleges with the power to grant degrees. The total number of colleges of all classifications has increased during the thirty years from 664 to 926.

The government reports on enrollment are slightly different than those presented by the Student Christian Associations, the source of whose data I do not know. The government shows an increase from 1900 to 1930 of 322 per cent but it is significant that according to their figures the enrollment in our Protestant colleges increased only 83 per cent, the smallest percentage of any group.

The most significant comparison of the period is in the income of the colleges. In 1900 according to the government figures, the total income of all colleges in the United States was \$28,558,463 and in 1930 it was \$571,536,719, an increase of 1900 per cent. The Protestant colleges shared well in this increase, especially when it is recalled that the actual number of such colleges decreased. Their income went up from \$9,175,642 to \$102,205,018, or 1014 per cent. The public colleges of course showed a very great increase from \$10,130,948 to \$234,934,148, or 2218 per cent. But the most remarkable record is shown by the Catholic

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colleges which increased their income from \$924,815 to \$31,774,964 or 3335 per cent.

Even the discouragements and the desperate losses of the last five years can not dull our perception of the tremendous gains which have been made in college education during this quarter century.

Is this development to go on? Who can answer that question? We are told that the high school enrollment has increased between three and four million since 1929. If this is so, or if the figures are anywhere nearly correct, it is inevitable that as financial conditions improve, an increasing number of high school graduates will go on to college. Statisticians tell us that this increase in high school enrollment will go on for ten years longer and that it will then begin to subside. This means that for at least another decade we shall have an increasing supply of high school graduates upon whom to depend for college enrollment.

Will the church-related colleges share in this increase? Without doubt, but the trends of this last period all indicate that the competition for students will be increasingly severe. Without question the state will continue to respond to the demand for increased public facilities for college education, and we shall have an increasing number of state, city and district colleges, especially of the junior grade. The state has by no means reached the end of its program in the field of higher education. The church-related colleges must look forward to an increasing competition for an adequate number of students. It is by no means impossible that the state will take over higher education in the same way that it took over secondary education, and the church-related colleges may go the way of the church-related academies. But the battle for a system of independent education parallel to that of the state is by no means lost as yet.

STANDARDS GET RESULTS

In the early years of this Council of Church Boards of Education, just 20 years ago in fact, we appointed a committee to set up standards for an "Efficient College." Most of the work was done by Dr. Ernest D. Burton, of the University of Chicago, and President Calvin M. French, of Hastings College. They brought

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in a carefully prepared document, which was approved by this Council and by the Association of American Colleges, indicating the minimum standards which a college must attain if it wished to claim to be efficient. This report had a profound effect in stimulating the colleges to the attainment of certain minimum goals. Many of these goals would scarcely be recognized as minimum for an efficient college today. They recommended that such a college must have at least 400 students, and that 500 would be better. For this college of four hundred students they recommended a faculty of forty teachers, and for five hundred students, fifty teachers. They believed that such a college must have a total income of at least \$125,000. They set \$500,000 as the minimum amount of productive endowment for their efficient college. Few of us would recognize these minimums today, and yet when this standard was set in 1916 it was felt by many that the minimum was too high.

We have gone a long way in our thinking since those days of twenty years ago. I recently made a comparative study of twenty colleges in a single group. In 1915 they had a total endowment of \$28,872,270. In 1935 this same group had an endowment of \$125,383,068, and two colleges in that group each have twice as much endowment as the whole group had in 1915. Omitting these two larger universities which have greatly increased their receipts in this period, we find that the rest of the group have increased their average endowment from \$516,000 to \$818,000. Nothing in this whole experience I am sure has given us as much satisfaction as the way in which the small colleges have increased their endowment funds.

Even so our worries are not by any means at an end. The constantly increasing costs of education, the increasing demands for scholarship assistance, the decreasing value of the dollar, and the seriously decreasing income on all invested funds, put again into the doubtful column many colleges which a few years ago thought themselves to be perfectly secure. There is also a widespread recognition that many of our colleges followed a provincial method of investing and have lost large portions of their funds, thus raising the question as to the wisdom of intrusting large funds to changing boards of trustees. Added to this is the

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fact that until our people are able to recoup their lost fortunes and we are able to rebuild a sense of corporate responsibility, we are going to find it most difficult to build up our funds again. It is no path of roses that faces the college administrators in the next quarter century.

This quarter has been marked by constantly improving standards in our church-related colleges. It was not at all uncommon twenty-five years ago in gatherings like this to hear college presidents use anything but complimentary language in reference to the standardizing agencies. These were berated as high-handed, unfair, unscrupulous, destructive organizations bent only on putting small colleges out of business. We never hear this any more. Attitudes have completely changed. The agencies have gone on their way constantly holding up higher standards and the presidents have returned from these meetings determined to raise the standards of their schools, recognizing that only thus can they maintain the credit of their institutions.

The results have been most manifest. Standards of admission and graduation have been raised. The academic preparation of teachers has been revolutionized. New methods of education have been adopted. Libraries and laboratories have been improved. Endowments have been greatly increased. The education to be obtained in a church-related college today bears little resemblance to that offered in many of them twenty-five years ago. The standards in some small colleges today surpass those in many a university, and the college presidents who ranted against the standardizers now regard them as having been their best friends and recount with much pride the great advance which their institutions have made scholastically. Those of us who have been in intimate touch with these colleges have been deeply gratified with their progress. This progress has been somewhat slowed up during these last five years, but the ambition for improvement is still strongly manifest. We join with these presidents in appreciation for what the standardizing agencies have done for the colleges.

This progress has been made in a period of marked experimentation. No period can compare with this in this respect. The methods of education in vogue almost universally twenty-[214]

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five years ago are to be found in scarcely any good college today. Many of our Christian colleges have led in this process of experimentation and have made decided contributions to the new methods. The old rule, however, not to be the first by whom the new is tried, nor yet the last by whom the old is laid aside, is a pretty desirable one for institutions of limited staff and resources. It is just as well to let the experimenting be done largely by those with ample income and established reputation.

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Another marked characteristic of this period which has complicated the problems of our colleges, has been the rapid development of the junior colleges. When the quarter began the reputable colleges of this grade could be counted upon the fingers of two hands. Now they are counted by the hundreds. Few of us believed then that they would ever become serious competitors of the four year colleges. With scorn we resented their appearance. Now we know that they are the most serious competitors which the four year colleges have. They have come upon the field almost unheralded, but they are here as a great factor in our educational system. Without doubt with returning prosperity the number will continue to increase. Just as fifty years ago the state began to recognize its obligation to add the high school to the grade school and make it available to all children, it is now going one step further and accepting the obligation to furnish to all who desire, the first two years of college. It will not be long before this obligation is as widely recognized as is that of the high school. We must face this probability and take it fully into account in making our plans for the future.

The wide-spread development of these junior colleges is raising for the older colleges another question than merely that of competition for students. They raise the question as to whether our whole system of American education is not in the process of undergoing a profound change which may ultimately eliminate the senior college years. The demand for more specific training for work is increasing. The head of the Placement Bureau at Columbia University reported to the President only the other day that the employing agencies are insistently demanding men

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more specifically trained for their tasks. This increasing demand will have a strong tendency to divert students from a liberal education to a specific education and will have its effect upon the enrollment in the senior colleges. This together with the results of the significant experiments which are being made by the University of Chicago, demonstrating that under proper conditions the present liberal education can be completed by competent students in much less than four years, must force our senior colleges to realize that this development of the last quarter century may force them into an entirely new situation. In fact unless they are quick to adjust themselves to it may force many of them out of existence. But is it not time for us to recognize that it is more honorable for an institution to adjust itself to the demands of a new day than to continue to insist upon a program for which the demand has ceased? What dishonor will there be for an old senior college to become a junior college if thereby it can render a more valuable service to its constituency? We college people may have to be more realistic if we are to survive.

But despite these strong tendencies, personally, I am not seriously concerned about the future of the strong senior colleges. I recognize the demand for men and women specifically trained for their task and this demand must be met. But the labor market is largely oversold both in the professions and in business and will doubtless continue to be for a long time to come. This will inevitably delay the entrance of young people on their life work and force upon them more years of preparation. This present situation will continue to make it evident that the good opportunities must go to the best trained men and women. This will make apparent the desirability of the best possible education and will continue to create a large opportunity for the strong and well established senior colleges. What is taking place so clearly in the medical profession must take place in most other professions. The weaker colleges would better face the question now quite frankly, not where tradition directs their course but where wisdom and demand lead them.

A DISAPPEARING DISTINCTION

There is one other tendency that has been marked during this period to which I should like to refer, that is the disappearing [216]

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distinction between the church-related colleges and others. It would require a rather discriminating statement to reveal very much difference today between the colleges that call themselves Christian and those that do not use this title. In other words, some of our colleges seem to be losing their distinctively Christian characteristics. There still remain, to be sure, the occasional religious services of the chapel and the advertised courses in religious education. But those strongly Christian aspects of education that marked the colleges of the nineteenth century have in some of them largely disappeared in the twentieth. It was doubtless well for some of them to go, but whether we have a right to pretend to any lingering superiority of influence is a serious question. If that superiority no longer exists then we ought not to pretend that it does. The labored arguments which we often use to defend that superiority, in themselves raise the question of its existence. I have the conviction that many of our so-called Christian colleges need to face very honestly the question as to what constitutes their right to this distinctive title. All schools are in a sense Christian but this title suggests more than a general sense.

These colleges of ours were founded by men and women who believed profoundly in a Christian education. They have been supported and endowed for the distinct purpose of giving such an education. It is a question whether many of them are faithful to their trust. We can not permit "the dead hand" to direct our schools, nor can we conduct them on methods that belong to the past, but we should at least maintain the ideals of their founders.

Our Christian colleges are no longer needed merely that all deserving boys and girls may have the privilege of an education. If we closed all our Christian colleges today, the state would provide educational facilities for all our children tomorrow, so deeply is the passion for education entrenched in American life. Our colleges are not needed simply to provide educational facilities and they can make small appeal on this ground.

But I am convinced that never was a truly Christian education, an education based on a Christian philosophy of life, motivated by Christian ideals and empowered by a Christian spirit more

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needed than it is today. The confusion of the world in which we live, the loss of our moral standards, the breakdown of our ethical system, all challenge us to rebuild our American education on distinctly Christian principles. This is the opportunity and the mission of the Christian colleges. Are we discharging that mission? Some of us are, but are we all?

As we enter this second quarter century of cooperative effort, through the Council of Church Boards of Education, there is, it seems to me, a ringing challenge to these church-related colleges to rebuild their programs on the standards of a distinctly Christian education, where the Christian religion shall not be merely tolerated but where it shall be the dominating spirit of the whole institution.

CHRISTIAN EDUCATION HANDBOOK FOR 1934

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The Status of Theological Education*

LEWIS J. SHERRILL

Executive Secretary, Conference of Theological Seminaries and Colleges in the United States and Canada

We shall confine attention chiefly to theological education as carried on in seminaries, and to questions immediately related to that type of work.

In 1933 there were 224 institutions in the United States and Canada, which prepare men for the ministry. For practical purposes this can be reduced to about 175, since little is known about the others. These institutions are believed to have in them about 12,000 students.

Until 1924, little was known in more than a casual fashion regarding the status of theological education in the United States and Canada. In that year the report of a survey by Dr. R. L. Kelly was published with the title, *Theological Education in America*. Dr. Kelly frankly admitted that he was dealing "with more or less surface indications." His book contained much useful information, but besides its own immediate contribution it served to whet the appetite for a more penetrating study of theological education.

In due time, a much more thorough study was undertaken. It was made under the joint auspices of the Conference of Theological Seminaries in the United States and Canada and the Institute of Social and Religious Research. Begun in 1929, it was finally reported in 1934 under the title, *The Education of American Ministers*.

This report in four volumes contains a wealth of detailed information regarding every phase of theological education. The first volume is a summary of the entire study. It is impossible to describe the findings adequately in a brief space. The survey revealed no professional scandal like those which have sometimes

*Read at the annual meeting of the Council of Church Boards of Education, Jan. 15, 1936.

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come out of an objective study of an educational situation. But in many respects the condition disclosed was not a comforting one. Accordingly we shall purposely omit mention of those parts of the report which gave ground for encouragement, and shall rather pick out some which plainly pointed to a need for reconstructive measures.

SOME DARKER SPOTS

First, then, in regard to the men who are now entering the ministry. It was found that these men come to a considerable degree from homes of limited and meager background, and from communities smaller than might be expected from the distribution of the population. An attempt was made to compare the intellectual ability of theological students with that of men in other professions. The results are not clear-cut, but strongly indicate that where comparison is possible it is not to the advantage of theological students. Again, the colleges which rank highest educationally are not furnishing their proportion of men for the ministry, while colleges that rate rather poorly seem to furnish more than their share of candidates. Conditions of this kind may well provoke thought regarding the status as a whole of the men entering the ministry. The seminaries alone cannot remedy the matter, since recruiting for the ministry and pre-seminary training are not in the hands of seminaries at all. There is necessity for greater cooperation than has ever yet been achieved, between those on the one hand who deal with the recruiting and the college education of ministers, and those on the other hand who deal with their specifically theological education.

Second, the standards of admission were found either to be low, or negligently administered when they were nominally high. In the institutions professing to be strictly graduate in character, men without college graduation made up from fifteen to thirty per cent of the enrolment. In the seminaries as a whole it was estimated that not more than half of the students were college graduates. Couple this with the fact that nearly half of the ministers in active service are graduates neither of a college nor a seminary, and the further fact that only about one-fourth of the ministers in service are graduates both of college and seminary.

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It is then plain that there is ground for the statement recently made by a competent student that the educational status of the American ministry has been steadily declining since colonial days.

Third, the curricula of the seminaries are found to be as varied as the leaves in a forest. Scarcely any two are alike. It may be truly said that this indicates a certain healthy independence of thought, and construction of curriculum in line with the peculiar situation confronting each institution. On the other side it may be said with equal truth that this indicates two processes which cannot be regarded as fully wholesome. One is the extensive imitation of curriculum among seminaries. Many curricula appear to be mosaics, put together from pieces gathered here and there by suggestion and not always made into a genuine unity. A second is what may be called the process of curriculum building by addition. As new needs developed in the churches, new courses to meet those needs have been introduced in seminaries. Frequently they have been simply added to what already existed. It was not a matter merely of making new work available to those who could elect it; the new courses typically were added to the existing requirements. In time the theological curriculum came to consist of a large number of little pieces, patched together so as to add up and make some certain total required for graduation. In addition to all this, work has typically been carried on in departments sharply cut off from one another, the fragmentary courses having little relation to one another in the mind of either faculty or student. And once more, the survey suggests although it never says as much, that in our devotion to the Christian resources which come to us from the past, our seminaries are in danger of overlooking the fact that there is a present with living people and tremendous issues. On the whole the survey indicated that most seminaries were in need of a fundamental reconstruction of their curriculum. And it has become even plainer since that time, that seminaries which lack courage or are prevented by circumstances beyond their control, are finding themselves in an increasingly unenviable educational position.

Fourth, in reference to field work the report showed that seminaries generally are dissatisfied with anything they have yet been able to achieve in supervising the work which students do in

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churches and in contact with people. Further, seminaries view the whole matter very differently. Some are disposed to regard field work as an educational opportunity of prime importance while others treat it as a necessary but vexatious nuisance.

Fifth, in the granting of degrees the seminaries have been unique in the confusion that has prevailed. There were no less than fourteen different ways in which graduation was recognized. And any given degree had no uniform meaning, varying in the accomplishment represented, or the length of residence, or the prerequisite preparation, and so on. As a result, a theological degree has had no meaning whatever until the institution granting it and the conditions under which it was granted were known.

Let it be repeated that we have purposely chosen some of the darker spots of the report. There were many grounds for encouragement, as for example the fact that whatever the defects of seminary training, the success of ministers with full college and seminary education was greater, measured by any tests that could be applied, than that of ministers who had had neither. But we have taken some of the points of reproach so that it can be seen why certain lines of effort have been undertaken to remedy these conditions and to solve more intelligently such problems as have been sketched.

LOOKING AHEAD

During the progress of the Study of Theological Education, Committees from the Conference of Theological Seminaries were engaged in the effort to interpret the significance of these findings, and to point the way to more worthy accomplishment. These Committees, after prolonged work, met at Cleveland in 1931, in one of the most significant meetings held during the progress of the Study. They looked as honestly as men are capable of doing at the facts disclosed by the survey. They prepared comprehensive reports with recommendations in the fields assigned to them. Parts of these reports are included in the first volume of the *Education of American Ministers*.

One of these Committees dealt with aims of seminaries and drew up a statement regarding the objectives of theological education. A second dealt with curriculum and prepared a report,

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evaluating present practices and making recommendations for the reconstruction of theological curricula. A third dealt with the spiritual life of students and suggested means for the better cultivation of spiritual life in seminaries. A fourth dealt with field work, describing existing practices and seeking to point the way to a more educational use of field work opportunities. A fifth took up the personnel problems of theological students. A sixth dealt with seminary extension, seeking to suggest a more adequate distribution of educational opportunity for ministers in service.

In 1932, the Conference of Theological Seminaries took its first step in the direction of concerted action. This consisted in the adoption of a recommendation designed to clear up the confusion in the degree situation.

It was recommended and adopted that the B.D. should be the standard first theological degree. The Conference could not agree which master's degree should be the standard second degree for usage was almost evenly divided between the S.T.M. and the Th.M. Usage since 1932 suggests that the Th.M. is becoming more prevalent. The Conference recommended that when a theological seminary without university affiliation grants a doctor's degree, the Th.D. should be the degree used and that the level of achievement represented should be equivalent to that recognized in earning a Ph.D. degree in a standard university. The Conference further recommended that the Ph.D. and the A.M. degrees be used only by institutions which are an integral part of a university.

Thus far we have dwelt chiefly on movements connected with the Conference of Theological Seminaries, since it is more inclusive and representative than any other group engaged in theological education. But it is by no means the only body which has concerned itself with broader aspects of theological education. Within denominations and church families there have been associations of persons engaged in this branch of education. We now mention some of the movements which have emanated from the Conference, from these associations, and from particular seminaries.

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STEPS IN RECONSTRUCTION

The period beginning about 1930 may well be regarded as a time of reconstruction of theological education. One of the signs of this has been the large number of curriculum studies and revisions. It would seem that every seminary has had this problem before it in an unusually serious manner. To be sure, the changes in some institutions have been rather superficial in nature. But in others, the revisions have been very significant, and it is now possible, perhaps for the first time, to find in some seminaries a curriculum which in theory and in administration will compare favorably with that of any graduate school of a university.

Not only particular seminaries, but denominations as well have undertaken some very thorough procedures. Several Lutheran groups are instances. The most recent is the Evangelical Lutheran Synod of Missouri, Ohio and other States. Their Committee on Higher Education has done commendable work in surveying their entire situation, in recognizing the need for improved ministerial training, and in pointing the way very concretely for meeting that need. Not the least noteworthy feature of their work is that which deals with articulating all the curricula entering into a minister's training beginning at the secondary school level.

When a seminary begins to study its own curriculum seriously, it nearly always has to face the question whether in three years a student can include all the work it is desirable he should have in his preparation for the ministry. The final answer of course is that it is impossible. And what then? Seminaries are seeking a solution along one of three lines.

One is the effort to reach down into the college work, guide the student more adequately there, and combine college and seminary work into one closely articulated program occupying six years. In favor of this it may be said that the total program of education for the ministry is more closely controlled, that the long period of preparation is shortened, that practice in other professions is similar, and that readjustments in secondary and higher education make this practice almost inevitable. But in criticism it is said that important elements of a broadly cultural nature

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may be omitted, that professionalization is begun too early, and that whatever may be the appearance the net result nevertheless is that a year is taken out of the minister's preparation.

A second is a thorough reconstruction of the three-year program of theological education. It is frankly admitted that all desirable elements cannot be put into three years. Such subjects are retained as seem to a particular institution imperative in the minister's education. Room is usually left for student election of a substantial part of the three years of work. Those who follow this plan of thorough reconstruction of the three-year curriculum usually assume that it is far better if a student attempts fewer courses and really masters them, than it is if a seminary seeks to crowd into the student's preparation all the elements which it would be good for him to have. It is further assumed that we are not obliged to organize a course for every item which a minister ought to have in his preparation, but that under reasonably favorable circumstances there are many things which a student would do better to learn for himself. But when such a general plan is followed, it is inevitable that some subjects which we have been accustomed to see in the minister's preparation either will not appear at all or will be reduced in extensiveness as measured by courses offered. So there are many who may consent in theory to this plan, but who draw back when its details of operation begin to appear. They are unwilling to change the older elements, and they see equally well the necessity of other elements which have been more recently seen to be essential.

For such reasons and for many others as well, some institutions look favorably to a third plan, namely, extending the curriculum of theological education to four years. Three Lutheran seminaries have recently begun to require a fourth year which is clinical in nature. These are Concordia Seminary of the Missouri Synod Lutherans, the Seminary of the Augustana Synod at Rock Island, and Luther Seminary of the Norwegian Lutheran Church. Students are sent into the field for a year to work under supervision of resident pastors or mission officials, before the conferring of a degree. The Conference of Faculties of Theological Seminaries of the United Lutheran Church has gone on record as favoring such a plan for the seminaries of that denomination,

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and has expressed the desire to go in that direction as soon as feasible. Many Presbyterian seminaries at present are canvassing the pros and cons of a fourth year.

The reasons leading various groups toward the fourth year plan are not entirely the same. Those institutions which have actually begun using it have done so largely with the purpose of giving students supervised training in carrying the minister's actual responsibilities in the field. Others look toward a fourth year apparently in the expectation that all four years shall be spent in resident study, thus making it possible to study subjects which were being crowded out, or to study more thoroughly subjects which had come to have reduced time in the curriculum. It may fairly be asked in this case whether the plan is attractive only because of unwillingness to break with traditions regarding subject-matter in the curriculum. Yale has struck an interesting compromise by requiring four years for students engaged in field work responsibilities, while allowing others to complete the course in three years. We speak of this as "compromise" because it seems not to answer the question whether field work is as truly a part of the curriculum as, let us say, history.

Significant issues are at stake in this question of the length of theological education. If we consider both college and seminary, there is a difference of two full years in the time considered by various groups essential for the preparation of a minister. It would seem fair to say that for those who would press the minister's preparation into six years, there is the burden to prove that this is sufficient time; that for those who would extend the preparation to eight years, there is the burden to prove that an additional year is truly needed by all men; and that for those who would retain the seven year period, there is the burden to prove that this is no mere following of an academic tradition but that by intelligently constructing a curriculum in view of all the demands upon a minister, a man can be prepared to render a worthy Christian ministry.

In any curriculum, field work is one of the most difficult problems. At present, there are four types of effort, competing to some extent for recognition. One is work in actual church situations under supervision. Another is work in abnormal social situations

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under supervision, as for example in correctional institutions, social case work, prisons, and so on. A third is contact with sick persons in hospitals, where the minister in training cooperates with the hospital staff, under supervision, bringing a religious ministry to persons who are ill. A fourth is contact with abnormal mental cases, under supervision, as when a student serves in a hospital ward and receives training both from the medical and theological points of view in dealing with persons suffering from nervous or mental diseases. Each one of these types of effort has its protagonists, and each one has rendered undoubted service. It still remains to develop the unquestioned gains from each of these into a new synthesis which will, we may suppose, make up the supervised training of candidates for the ministry in the future.

QUESTIONS TO BE FACED

As the work done in theological education is raised in quality, and as the difficulties of the Christian ministry increase, it becomes more apparent we must give more thorough attention to questions of personality and aptitudes of men entering the ministry. There are at least four great questions in this area.

The first is recruiting. If it is true that ministerial students on the whole suffer by comparison with students planning to enter other professions as the Study seems to indicate is the case, we cannot feel content until the Christian ministry has been made to appeal to an increasing number of men who can hold their own anywhere in life and who see in the ministry a challenge to the highest heroism, the strongest idealism, the most practical common sense, the keenest intelligence and the deepest Christian devotion of which men are capable. To say that we have many such men in the ministry and preparing for it is only to state a truth which no one can deny. To say that we need more such men is only to state a longing which as yet we have no way of translating into reality.

The second has to do with the pre-seminary curriculum. Persons preparing to enter medicine and law have laid before them a very concrete suggestion or even requirement as to the courses they should take in college. This has not been equally true for students, expecting to enter the ministry. This condition, how-

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ever, is now being changed. Some seminaries are advising colleges regarding studies most appropriate for candidates for the ministry. Some denominations have outlined a pre-seminary curriculum. The Conference of Seminaries has secured very general agreement regarding a pre-seminary curriculum and if this is adopted by the Conference, it will be widely circulated so that college authorities may know what the most representative group in theological education regard as desirable pre-seminary preparation. This curriculum is broadly cultural in nature, including science, but not favoring specialization in college in the subjects which will be studied in seminaries.

The third of those questions has to do with standards of admission into seminaries. The tendency everywhere in seminaries is to live more strictly by the standards which they already profess. Comparison of present practices with those of a few years ago seems to indicate that it is increasingly difficult and in many cases quite impossible for a student lacking a college degree to be admitted to a theological seminary. There is every reason to believe that this tendency will continue until seminaries receiving students without a college degree will be regarded as doing work definitely inferior to that of the institutions which carefully safeguard admissions.

The fourth of these questions has to do with the personality and aptitudes of candidates for the ministry. Every one knows there are men who sincerely believe it is their duty to enter the ministry, but who lack essential qualifications. It is easy to recognize this general fact but it is exceedingly difficult to state the grounds for concluding that an individual lacks the necessary qualifications, and especially so when a given man is on the border line. The Conference's Commission on Standards of Admission is now attempting the very difficult task of constructing some form of guide material to aid in the estimation of the personality and aptitudes of candidates for the ministry. Communications from many parts of the church indicate how pressing this problem is, and how greatly help is needed.

ACCREDITATION PROPOSED

One of the most significant steps in theological education has just been taken. In 1934, the Conference faced anew the fact
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that theological education as such had no standing in the educational world. Individual institutions often merit the highest approval from an educational standpoint. Nevertheless, one who lacked an intimate knowledge of seminaries could not know the quality of work done in particular institutions nor the standing of that institution. The Conference appointed a Commission on Accrediting Institutions, with instructions to report whether a plan of accreditation is desirable, and if so, to propose such a plan. That Commission has formulated its recommendations, which will be submitted to the seminaries for criticism and suggestion. A proposal growing out of this process will be made to the Conference in 1936, recommending a policy of accrediting institutions. If this policy should be adopted, it promises to be of far-reaching consequence. The plan will not be foisted on institutions against their will. For institutions who invite inspection, it will be determined whether their work places them in the list of accredited institutions. The standards by which this accreditation is to be determined are high but fair. They are not mechanical and arbitrary, but they should serve to distinguish clearly between institutions of the first rank and others. Accreditation will have no bearing whatever on the theological point of view which prevails in an institution. It must not touch in any way upon the religious convictions or the content of the teaching of an institution. It relates only to questions that are distinctly educational in nature, such as standards of admission, length of course, and standards for graduation, fields of study and plan of curriculum, faculty and their qualifications, library, equipment, finances, and such matters. If this policy which has been sanely constructed should be adopted and wholesomely administered, it might well prove to be a distinct turning-point in American education for the ministry.

Within the field of theological education, there seems to be a renewed interest in and emphasis upon theological and philosophical subjects. If this is a correct interpretation, the tendency would probably be traceable largely to two sources. The first is the Barthian movement and the second is the renewed examination of the foundations of liberal thought. From the seminaries themselves has come a series of provocative books dealing with such

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themes. Accounts indicate that attention is being given by men preparing for the ministry to the fundamental questions of the Christian faith and that the ministers of the immediate future are likely to go forth not unaware of the momentous questions touching the very foundations of the Christian religion.

COOPERATION NEEDED

Finally, there are two aspects of the present situation in theological education which call for increasingly close and effective cooperation between church boards and education and seminaries.

One is at the source of supply for the ministry. How may the boards and the seminaries more effectively cooperate so that the ministry may be made to appeal to an increasing proportion of our strongest young men? How may the boards bring it about that these men may be more adequately sifted earlier in their career, to prevent tragedies for individual candidates and lost investment by the church? How may the college studies of these men be more adequately guided so that their college preparation may most effectively serve its function in preparing them for the ministry? In these matters it may be that the seminaries have the right to ask for a still more effective relationship than we have yet achieved.

A second has to do with extension and continuation education for men now in active service, so that men without adequate preparation may receive it, and so that men who have had full training may not sag intellectually when they have left the educational institutions. In these matters, it may be that the church boards have the right to ask for a still more effective cooperation from the seminaries, for when all our efforts are considered together, we have as yet hardly touched the surface of this, one of the momentous problems in the church today.

The Interseminary Movement*

As It Started

DURING the 19th century groups of theological students more or less spontaneously banded together on various seminary campuses across the country to form active Christian student associations. These local associations usually related themselves to the national college Young Men's Christian Association, or the college Young Women's Christian Association. Students graduating from college and entering theological seminaries carried with them the student association idea and in 1880 the Interseminary Missionary Alliance was organized. Thus the Interseminary Movement was born 55 years ago. Within 18 years, 26 seminaries had associations belonging to this Interseminary Alliance. The primary aim of the alliance was to interest students in the missionary enterprise of the church. Gradually, however, a movement gained impetus whose aim was to broaden the scope of the student associations within the seminaries along the lines of student Y.M. and Y.W. with which the theological students not only were familiar but in which many of them had taken active part in their college days. Consequently, in 1898 the Interseminary Missionary Alliance passed out of existence and the representatives of the various seminary student associations formed themselves into a Theological Committee of the Student Division of the Young Men's Christian Association. The first person to head up the Theological Committee was Dr. J. Ross Stevenson, now president of the Princeton Theological Seminary. Each local unit controlled its own affairs and the association was bound together by similarity of interest and the desire for greater cooperation and fellowship between the students of the various seminaries. The belief of the leaders of the Theological Section was, and still is, that one of the most effective ways of bringing about greater cooperation and possibly unity

* The opening address of the Rev. Gardiner M. Day, rector of St. John's Church, Williamstown, Mass., and chairman of the Theological Committee of the National Council of Student Christian Associations, at the Fifth National Conference of Theological Students, at Indianapolis, Dec. 27, 1935.

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between our various denominational bodies was to increase in every possible way the mutual understanding of the students of our seminaries who were later to become ministers of our churches. The most effective method employed to accomplish this has been through arranging meetings between the students of various seminaries for the exchange of ideas but even more of fellowship. The belief of the various men who have headed this section has been that if the theological students of the different denominations could see enough of each other and discuss together their various interpretations of their common faith, the walls divisive that separate the various denominations would vanish as readily as did that which separated Pyramus and Thisbe.

The Interseminary Movement in the individual seminary depends largely upon the question of local student leadership. If there are a few students or even one student in a seminary who is fired with a vision of the possibility of a more united Christendom, a strong association may make itself a vital force in the life of the seminary. The history of the local associations has been largely the story of innumerable students who, having caught this vision, have tried with true missionary spirit to pass it on to their fellow students.

WORTHY LEADERS

The work of the National Theological Committee has been carried on in the past by a few valiant Christians who caught the vision in their student days and who believed that this ideal of a united Christendom was one which could rightfully make demands upon their time and energy and thought. I cannot take the time to tell of the work of these various men who in the past have directed the work of the Interseminary Movement, serving as chairman or secretary of the National Committee, but it would be a sorry oversight if I did not mention their names.

The three persons without whose work this Interseminary Movement would never have come into existence are Dr. J. Ross Stevenson, whose labor and enthusiasm helped to bring it into being; Dr. Henry P. VanDusen, who planned the First National Conference thirteen years ago and has served in the National Theological Committee ever since; and Dr. George Stewart, who

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served with vision and wisdom as chairman of the National Theological Committee from 1924 to 1934. Others who have labored to make this movement an increasingly vital one by serving as working officers of the national movement are: Robert P. Wilder, S. Earl Taylor, and Arthur H. Ewing, all of whom were influential men in the Student Volunteer Movement through many years: the Rev. Thornton Penfield, of the Presbyterian Church, Prof. Harrison S. Elliott, professor of religious education in the Union Theological Seminary, New York, Dr. Samuel McCrea Cavert of the Federal Council of Churches, the Rev. Paul Micou, rector of St. Mark's Church, Fall River, Mass., the Rev. Robert Russell, minister of the First Presbyterian Church of Larchmont, N. Y., the Rev. Sherwood S. Day, now a prominent worker in the Oxford Group Movement, Prof. Ernest W. Warington of Oregon State Agricultural College, and the Rev. Buell Gallagher, president of Talladega College, Alabama. Of course, the movement could not have been carried on and this conference would not be possible here today were it not for the always generous cooperation of presidents, professors, and students of our theological schools.

It would be a serious oversight if I did not take this opportunity of paying a hard earned tribute to the leadership of the Student Division of the Y. M. C. A. for acting as godfather to this whole movement, and especially to Mr. David R. Porter, who headed the Student Division from 1924 to 1934. The Student Division of the Y. M. C. A. might well have said: "Our job is with the college student. We need not spend time and money on theological students. The church can take care of them." Fortunately, they not only did not take that attitude, but, seeing that there was a need for and a value in greater fellowship and understanding among theological students, and seeing that a non-denominational group was more adapted for their work than a denominational one, and also seeing that no other organization was doing this work, the leaders of the Student Division recognized an opportunity to build constructively toward a more united church and gladly added it to the already heavy program of student Christian work. And surely we cannot express too hearty appreciation to the Student Division of the Y. M. C. A.

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for establishing and carrying on this work which has become known as the Interseminary Movement.

After the World War three trends of thought became more evident among our younger churchmen: first, that never again would the church be drawn hurriedly to support a war; second, that the church must clarify its attitude in regard to war and educate its membership to a more Christian point of view; and thirdly, that the various denominations would only be able to make their influence felt on this and other issues of world concern provided that they stood together. Hence, we find after the war the belief in the vital necessity of a united Christendom began to increase slowly but steadily. As one of the responses to this belief, the Interseminary Movement came into being, accelerated by the growing conviction voiced by Dr. VanDusen at the First National Conference of Theological Students when he declared: "We face in the world today the threat of a breakdown of our civilization and of our Christian church unless there can come to pass a rebirth of spiritual power." That this statement was true in 1923 is shown by the fact that it is so much more obviously and immediately true today.

CONFERENCES

In 1923 the first regional Interseminary Conferences of which we have record were held in the Middle Atlantic area and in New England at the Yale Divinity School, an Interseminary dinner was held on the Pacific Coast, and in December of the same year, here in Indianapolis, over 100 students, representing 66 seminaries, came together in the First National Conference of Theological Students. Twelve years ago this very Chrismastide the organization of the Interseminary Movement was established and regional committees were formed.

The purposes of the movement, as expressed at the First National Conference, were to link the theological schools together through the development of Interseminary fellowship in order to promote greater understanding of Christian truth and greater Christian unity and, secondly, to be a means of encouraging the students to take a larger share in the world-wide student movement, symbolized by the World Student Christian Federation.

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Further, the regional organizations were to assume responsibility for holding conferences in which the opportunities of the Christian ministry would be presented to college students, for urging these students to attend student summer conferences for college men, and for holding Interseminary Conferences to promote closer cooperation and fellowship between seminaries in each area.

All these practical purposes were based on the larger purpose of aiding students, both undergraduate and theological, to discover afresh the significance of Jesus Christ and to lead men to give their allegiance to Him. Again, as Dr. Van Dusen put it at the First National Conference: "We are one in Christ and He is perfectly adequate as a basis of unity for our work together."

The Second National Conference was held the following year in Milwaukee, the Third was held in 1927 in Detroit, while the Fourth "Depression" Conference in 1931 in Buffalo brought together 66 representatives of 22 seminaries. Of these the Detroit conference, on the theme "Toward a More United Church" proved to be the most successful. Coming almost at the height of the era when money was plentiful, it attracted 275 representatives of over 100 seminaries in the United States and Canada. This was the largest gathering of Protestant theological students ever assembled under one roof in America, and as one who attended I can testify that the discussions were extremely worthwhile. This conference made it clear that whatever secondary aims the Interseminary Movement might have, its primary purpose should be to foster all Interseminary Conferences or activities which gave promise of building a more united church. It was evident, therefore, that the distinctive work of the Interseminary Movement would be in the field of Christian unity.

It is appropriate, therefore, that at least one session of our Conference should be devoted to learning of the most recent progress in inter-church cooperation and unity, and of what the experience of past experiments can tell us are the best roads for us to travel toward unity in the future. For whatever may come out in our discussions of the theme, "The Church's Task Today," I am sure we would all agree that the more unitedly we can stand together, the more effective that task or those tasks will be accomplished, and our prayer that His Kingdom come on earth will be more

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speedily answered. This whole problem of church unity is one which depends more upon the theological students today, who are the church leaders of tomorrow, than upon any other group.

In a recent address Archbishop Temple, speaking out of his experience at the Lausanne conferences, said:

"We have found over and over again that the differences which are holding people apart are much more verbal than substantial, and that when it is possible to persuade people to abandon traditional phrases and say what they mean in other language they all say the same thing."

It is my deepest hope that we shall prove the truth in this conference of the Archbishop's statement and that, as under the guidance of the various Christian leaders who are going to speak to us we face together fearlessly and realistically the task of the church today, we shall discover that we are all saying the same thing to such an astonishing degree that a new understanding and appreciation of the fundamental unity of all Christians will be created among us. Then may we go forth determined to work harder and more earnestly than we imagined we could for a more united Christendom.

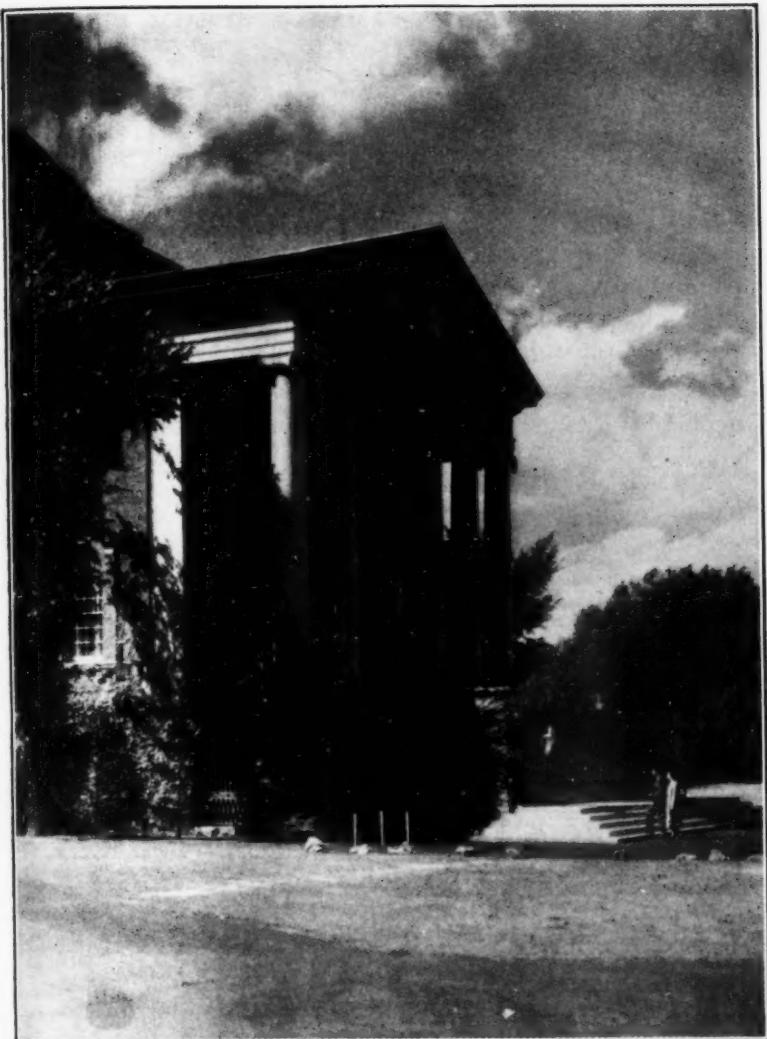


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HENDRICKS CHAPEL, SYRACUSE UNIVERSITY

The Council of Church Boards of Education *

WILLIAM F. QUILLIAN

Executive Secretary, General Board of Christian Education
The Methodist Episcopal Church, South

THE year 1936 marks the twenty-fifth anniversary of the founding of the Council of Church Boards of Education. The history of the Council has been reviewed in "Christian Education" and specific data with regard to its origin and development are available in this and other educational publications. However, it seems fitting that on this occasion we should hurriedly review the salient points in the growth and expansion of the work of this Council.

IN RETROSPECT

For many years Dr. H. H. Sweets, Secretary of the Board of Christian Education of the Presbyterian Church, U. S., believed that church boards of education had common problems which might be shared. He had correspondence on this matter with Doctor William McDowell, then Secretary of the Board of Education of the Methodist Episcopal Church, with Dr. William F. Anderson, later of the same church board, and with Dr. Stonewall Anderson of the Methodist Episcopal Church, South. When Dr. Thomas Nicholson became the Secretary of the Board of Education of the Methodist Episcopal Church, Dr. Sweets began exchanging ideas regarding the necessity of finding some methods for interdenominational cooperation in the realm of education. At a conference in New York between Dr. H. H. Sweets, Dr. Stonewall Anderson, and Dr. Thomas Nicholson, the latter agreed to call a conference of the secretaries of the various church boards of education. So it was in the year 1911 on February 18th that preliminary steps were taken looking to the organization of the Council of Church Boards of Education.

* The address of the President delivered at the annual meeting, January 15, 1936.

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At this first conference, Dr. Nicholson says: "There were present Dr. Henry H. Sweets, Secretary of the Board of Education of the Presbyterian Church, U. S., who was made Secretary; Dr. Stonewall Anderson, Secretary of the Board of Education of the Methodist Episcopal Church, South; Dr. Robert Mackenzie, Secretary of the College Board of the Presbyterian Church, U. S. A.; Dr. F. G. Gotwald, Secretary of the Lutheran Board; Dr. Edward S. Tead, Secretary of the Congregational Education Society; and Dr. J. W. Cochran, Secretary of the Board of Education of the Presbyterian Church, U. S. A." Dr. Nicholson was made Chairman of this Conference. A number of subjects pertinent to the life and work of the denominational College were considered. It was suggested that some united action in the interest of Christian Education should be taken. This meeting was followed by a second held in the offices of the Presbyterian College Board in New York on April 27, 1911. To this meeting Prof. Rufus M. Jones, Dr. W. E. Gardiner and Dr. Wallace Buttrick representing the Society of Friends, the Protestant Episcopal Church and the General Education Board respectively were invited. In this Conference a number of papers were presented and specific attention was given to items of strategic importance. It was decided that the denominational Boards should cooperate more closely; that the denominations should give loyal support to the State-School system and should work in perfect harmony and cooperation with public education; and that the Churches, through their denominational Boards, should seek to cooperate with the State University providing religious education and creating a moral and spiritual atmosphere in tax-supported institutions. In this plan and purpose the denominational Boards had at once the hearty support and cooperation of leading State University Presidents and other officials in the field of public education.

The following Committees were appointed:

1. Comity and Cooperation.
2. Academic Efficiency.
3. Interdenominational campaigns.
4. Religious work in state and denominational institutions.
5. Secondary Schools.

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The third Conference was held at the Witherspoon Building, Philadelphia, January 17th, 1912. The several Committees above mentioned made full and significant reports and these reports further indicated the wisdom of a definite and permanent organization to promote the objectives upon which the Committee had agreed. At this time the name "Council of Church Boards of Education" was adopted, and it was agreed that annual meetings should be held in the years to come. The first officers were: President Thomas Nicholson, Board of Education, M. E. Church; Vice-President Edward S. Tead, Congregational Education Society; Secretary-Treasurer, J. W. Cochran, Board of Education Presbyterian Church, U. S. A.; Executive Secretary R. Watson Cooper, 1916-17. The Council has met in New York City, Philadelphia, Cleveland, Washington, Chicago, Yonkers, Atlantic City, Chattanooga, Indianapolis, Cincinnati, St. Louis and Atlanta.

It soon became evident that the Council of Church Boards would need to work in hearty sympathy and cooperation with the Colleges and Universities under denominational supervision. It was decided, therefore, that the Executive heads of important Church-related institutions should be invited to meet in order that definite consideration might be given to the aims and objectives of the Christian College. One hundred and nine institutions responded to this invitation and the meeting was held in Chicago, January, 1915. President Robert L. Kelly of Earlham College served as Chairman of the Committee and was made President of the organization which at once developed into the Association of American Colleges. Chancellor J. H. Kirkland, of Vanderbilt University, was made Secretary of the Association. This important organization has rendered a great service and today has a membership of more than 400 Colleges and Universities. The Association was, therefore, the creature of the Council of Church Boards of Education and was organized to meet a specific need and to render a definite service. Dr. Robert L. Kelly has been largely responsible for the development of the Council and the Association. In 1917 he became the Executive Secretary of both organizations and continued until January 17th, 1934, when he tendered his resignation effective June 30th as Executive Secretary of the Council of

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Church Boards of Education in order that he might devote his entire time to the work of the Association of American Colleges. Dr. Kelly has shown remarkable ability and has won the confidence and cooperation of leading educational agencies throughout the nation. These two organizations, the Council of Church Boards of Education and the Association of American Colleges, hold their meetings at the same place and during the same week. They are organized with definite objectives and for this reason their service is complementary each to the other. The Council undertakes to promote its work through the University Committee and the National Conference of Church-related Colleges. The University Committee is primarily concerned with Christian Education in Universities and Colleges which are not related to the Church. The National Conference of Church-related Colleges, brings together all those institutions which are in any way related to a denomination and seeks to discover ways and means by which the great objectives of Christian Education may be promoted. Following the resignation of Dr. Kelly, Dr. Gould Wickey, Secretary of the Board of Education of the United Lutheran Church, was elected General Secretary of the Council of Church Boards of Education. Later, the offices of the Council of Church Boards were moved to Washington and are now located at 744 Jackson Place, N. W., in our Capital City. There is a Joint Committee of Cooperation with the Association of American Colleges and every effort is being made to promote the common interest of these two kindred organizations. Dr. Wickey has given himself without reservation to the promotion of the great interests of the Council and the work has gone forward under his administration. The time is at hand when serious consideration must be given to the further promotion and development of the Council. It is strategic in the life of the nation and the future of the denominational College will be more certainly assured if the denominational Boards work together in promoting the common interests of Christian education.

IN PROSPECT

There are certain outstanding factors that must be considered in any sane and forward-looking appraisal of our present situ-

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ation. Time does not permit the discussion of the points that shall be mentioned, but it is hoped that the Council will give serious consideration to these factors, and that some specific conclusions may be reached. First, we must settle more definitely than ever the place and importance of the Church-related College in our scheme of American education. The Church College exists not only for the promotion of the moral and spiritual welfare of the people, but it is a bulwark of defense against certain insidious and threatening perils in the crisis that is now upon the world. To a large degree the Church has built the State. America was made possible by the faith, heroism and consecration of our pilgrim fathers. We need both the Church School and the State institution, the one to serve as a check upon the other, the two working hand in hand for the building of a Christian civilization. This is our protection against a totalitarian state. It is necessary if we are to preserve our liberties and avoid the regimentation of ideas and ideals.

An intelligent and comprehensive preview of Christian education will lead to interdenominational planning on the part of our Church leaders. Competition will become a thing of the past, cooperation will be the basis for future development. The great question should be "How can the Christian forces of America all working together meet the physical, mental and spiritual needs of the on-coming generation of our youth?" I believe that the distinctive denominational College is undergoing a transformation and that more and more these institutions will become interdenominational in their character and service. We will probably have fewer Church-related Colleges, but they will be stronger and better and will render a more significant service. We will cease to build altar against altar and the lines that have separated us in the past will eventually disappear as we face a common task moved by faith and courage and actuated by a spirit of mutual confidence and understanding.

If we are to stabilize civilization and make this world safe for the oncoming millions of our people our state institutions from the first grade of the Grammar School through the higher degrees of the great Universities must place a larger emphasis upon the moral and spiritual values of life. I rejoice that there is evidence that

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this is being done. We need moral mathematics and spiritual ethics. The present breakdown in the economic structure of the world is due to a failure in moral standards. The children who attend institutions under the patronage of the state must not be denied that moral and spiritual instruction which will make them good citizens of the nation.

Some years ago the National Thrift Committee coined a new word. The declaration was made that "Christian Education must by ethonomic." The idea has long inhered in the very principle of Christian Education, but it needs to be emphasized as never before. The word is a combination of ethics and economics. Distinguished leaders in both Church and State have insisted upon certain standards for the accreditation of institutions. These regional and national standardizing agencies have done much to promote a keener responsibility on the part of educators and have led to a much better type of institution in all sections of the country. A Church College must first of all provide the highest type of education. Christian Education wages eternal war against hypocrisy, insincerity and unworthiness. Shoddiness is never excusable. In the work of the Christian College anything less than the best is execrable. Given the highest type of sound instruction and teachers who in faith and practice illustrate the life and message of Christ we will be able to send forth a generation of young men and young women who can meet the problems of the present hour and make their contribution to the bringing in of peace on earth and good-will among men.

The machine age to which we belong has made its mark upon the Church. We have been caught with the idea of bigness, great buildings, large numbers, intricate organizations. We have almost forgotten the truth uttered by an ancient prophet: "Not by might, nor by power, but by my spirit saith the Lord of Hosts." Moral and spiritual victories cannot be won by secular and material methods. The day calls for consecration, courage, faith and hope. These high qualities of the soul must be furnished by those leaders who can envisage a future city of God, a coming kingdom of Jesus Christ.

Emphasis in the future will be upon the *product* of the Church College rather than upon its buildings and endowment, as necessary as these are. The future College will be judged by its fruits

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as these are found in the men and women who go out from sacred halls. The influence of the teacher is the most potent factor aside from the home in the life of any student. Marcus Aurelius upon being asked with reference to his education did not once refer to schools and courses and textbooks. He did mention eight or ten teachers who had profoundly influenced his thought and his life. It is this which distinguishes the Christian College. If it be Christian it not only has the atmosphere of the Master teacher, but it has also a group of leaders who by reason of experience and training as well as personal character are fitted to make the most profound impression for good upon those whom they touch.

It is my conviction that we are once again standing upon the threshold of a great opportunity for the development and enrichment of our total program of Christian Education. There are evidences of returning prosperity in America and the government has made provision by which our men and women of wealth may set apart a large proportion of their income for eleemosynary and other high purposes. Men recognize the futility of amassing great fortunes and of hoarding their wealth. They are beginning to see that the hope for America and the world is in the promotion of Christian ideas and ideals, the principles of Christ. Let the Church College be broad in its sympathy, non-sectarian in its teachings, but absolutely committed to the principles of Christ and the friends of youth will respond as they have done in the years gone by and will make our Colleges more and more the servants of the people.

In the great moral and spiritual battles that are being fought there must be no quiescent surrender. We must wage an aggressive fight for the oncoming youth and the safety of our present day civilization. In an hour like this we must rededicate ourselves to the high task which is ours. This is no time for defeatism. Certainly no time for surrender.

Emerson says: "The lesson of life is to believe what the years and the centuries say as against the hour." This Council represents twenty-three denominational bodies with a constituency of 34,000,000 members. As we begin the second quarter century of our history let us give thanks for what has been accomplished and let us believe that the God of the unfolding centuries will lead us on to certain victory.

How It Happened

(Editor's Note: The following letter is an interesting story of the beginnings of the Council from one who has been directly or indirectly connected with the Council throughout its history. Miss Boardman served the Council most effectively for thirteen years.)

My dear Dr. Wickey:

Having always followed the history of the Council of Church Boards of Education with the greatest interest, and having been in position to know something of its development almost from the very first, it occurred to me that since you are recognizing at this time the 25th Anniversary of its organization, it might not be out of place to write a letter to *CHRISTIAN EDUCATION* reviewing briefly some events of the earlier years.

After two years out of college spent in high school teaching, I went to work as a secretary in the office of the Board of Education of the Methodist Episcopal Church, of which Dr. Thomas Nicholson was then Corresponding Secretary, in the spring of 1911. In the beginning, the Council had no central office but very careful records were kept of the Council's development in the Methodist Board office. After ten years with the Methodist Board I went to the office of the Council in 1922, where I remained until 1935.

The *First Conference* leading to the organization of the Council of Church Boards of Education was held at 150 Fifth Avenue, New York, February 18, 1911—at the invitation of Dr. Nicholson. There were present beside Dr. Nicholson, who was made chairman of the meeting: Dr. Henry H. Sweets, Secretary of the Board of Education of the Presbyterian Church, U. S. (South); Dr. Stonewall Anderson, Corresponding Secretary of the Methodist Episcopal Church, South; Dr. Robert MacKenzie, Secretary of the College Board of the Presbyterian Church, U. S. A. (New York); Dr. J. W. Cochran, Secretary of the Board of Education of the Presbyterian Church, U. S. A. (Philadelphia); Dr. E. S. Tead, Secretary of the Congregational Education Society; and Dr. F. G. Gotwald, Secretary of the Lutheran Board of Education.

This meeting was very informal and was devoted to a discussion of ways and means to realize a great ideal—to problems of higher

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education and the possibility of some united action by the church Boards in the interests of Christian education. With the exception of Bishop Nicholson, Dr. Cochran, and Dr. Sweets, the men who attended that first conference are no longer living.

Two months later, the *Second Conference* of church educators was held at 156 Fifth Avenue, New York, in the offices of the Presbyterian College Board, on April 27, 1911. The same men who attended the first conference were present, and two others. One of these was Dr. Rufus M. Jones, representing the Educational Board of the Society of Friends, who was appointed a delegate to the meeting by President Robert L. Kelly of Earlham College, who was then also President of the Board of Education of the Five Years Meeting of Friends in America. Dr. Wallace Buttrick of the General Education Board, New York, was also present. At this conference it was decided that "a large degree of cooperation between Educational Boards is practicable and desirable," and a permanent organization was determined upon, preliminary studies to be made through five committees.

The *First Annual Meeting* of the Council of Church Boards of Education was a *Third Conference* held in Philadelphia, the Witherspoon Building, January 17, 1912, at which committee reports were received, the name "Council of Church Boards of Education" was unanimously adopted, and the following officers were elected: *President*, Thomas Nicholson; *Vice-President*, E. S. Tead; *Secretary* and *Treasurer*, Joseph W. Cochran. A committee was instructed to draw up a brief constitution and by-laws for consideration at the next regular meeting. It was voted that the Church Boards recognized in the minutes of this meeting be considered the Charter Members of the Council. Those present at the First Annual Meeting, not present at the earlier conferences were: Dr. J. G. Gebhard of the Board of Education of the Reformed Church in America; President Miner Lee Bates of Hiram College and President Hill M. Bell of Drake University, representing the educational interests of the Disciples of Christ, Drs. J. W. Horine, Dr. A. J. Turkle and Dr. C. M. Jacobs of the Evangelical Lutheran Church, President Robert L. Kelly of the Board of Education of the Five Years Meeting of Friends in America, and Dr. M. T. Morrill, representing the Christian Church.

HOW IT HAPPENED

The Association of American Colleges was organized in pursuance of a plan originated by the Council of Church Boards of Education. The program and general arrangements for the initial meeting were made by a committee appointed by the Executive Committee of the Council at a meeting in St. Paul, in July, 1914, consisting of Presidents Robert L. Kelly, Earlham College, R. Watson Cooper, Upper Iowa University, Hill M. Bell, Drake University, George R. Fellows, Millikin University, John S. Nollen, Lake Forest College, H. D. Hoover, Carthage College, T. H. McMichael, Monmouth College, J. H. T. Main, Grinnell College, Rush Rhees, University of Rochester, and F. W. Hinitt, Washington and Jefferson College. The first Annual Meeting of the Association was held in Chicago, January 14, 15 and 16, 1915. The official records of the Association report 160 charter members.

In writing the above, I have referred to the official documents for details and believe the statements are correct insofar as information is now available.

With sincere personal greeting and best wishes for the next Twenty-five Years, I am

Cordially yours,

MARTHA T. BOARDMAN

NEWLY REVISED OUTLINE OF A UNIT OF BIBLE STUDY

A twenty page pamphlet containing an outline for secondary school teaching of the Old and New Testaments and a bibliography of books adapted to secondary school use. Published in December, 1935, after a three year investigation of secondary school instruction in the Bible and a comparison of more than twenty syllabi in use throughout the country. Write the Council office or National Association of Biblical Instructors, c/o Prof. Carl E. Purinton, Adelphi College, Garden City, N. Y. 25c per copy, ten copies for \$2.00.

Annual Report of the General Secretary for 1935

GOULD WICKEY
SHARING SPIRITUAL VALUES

IF reaction is the index of accomplishment, the evidence of the stewardship of your secretary is already before the judges. The numerous letters of comment on the work of the Council for the past year from various denominations and all sections of the country have been a source of much encouragement and joy. For these we express our deep appreciation. For the sake of information now and record hereafter, we shall present a bird's-eye view of the activities for 1935, and then discuss more fully certain items of special significance in the sharing of spiritual values.

A BIRD'S-EYE VIEW

The year opened with a significant annual meeting at Atlanta, successful in point of attendance, business, and program. A new constitution was adopted; the offices were ordered moved from New York to Washington, which is becoming the educational center of America; and a new general secretary was elected. With a new staff and handicapped by inexperience the appointed tasks were tackled.

CHRISTIAN EDUCATION was issued regularly. The program committees of two regional conferences of church workers in universities were aided in their promotional activity. Attention and attendance were given to the meetings of the executive committee, and meetings of the commissions. On special invitation addresses were delivered at 8 colleges in 7 states, before the Kansas Council of Church Colleges, the annual meeting of the United Presbyterian Church, the educational banquet of the annual meeting of the Church of the Brethren, the Presbyterian Educational Association—South, the Educational Association of the Methodist Church—South, the North Carolina Synod of the Presbyterian Church—South, the three regional conferences of church-related colleges held at Asheville, Omaha, and Columbus, two of which were set

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up by your office. Three research projects were started, dealing with State Legislation regarding the religious census of students, the place of evangelism in the seminaries, and the national survey of Bible and related subjects in American universities and colleges. To the faithfulness of the office staff belongs much of the credit for the efficiency and facility with which the work has been effected.

A JOURNAL OF CHRISTIAN HIGHER EDUCATION

Our magazine, *CHRISTIAN EDUCATION*, is the one distinctive journal of Christian Higher Education in America. It was issued five times making a volume of 368 pages. The subscriptions have increased to about 2,000. Its influence is spreading in a very definite manner. Several magazines have asked for the privilege of reprinting or digesting articles. College faculties have inquired as to the possibility of getting the magazine in such quantities that it may be used for the purposes of faculty study. The value of a magazine lies not only in attracting attention but also in holding it. Those qualities *CHRISTIAN EDUCATION* has. Continued and increased cooperation on the part of the church boards of education will enable this to be an important agency for sharing spiritual realities. This Council appreciates the fact that our daughter organization, the Association of American Colleges, continues to send *CHRISTIAN EDUCATION* to all its members who indicate a desire to have it.

THE PLACE OF EVANGELISM IN THE SEMINARIES

An inquiry came to the office of the Council regarding what place evangelism had in the curriculum and life of the seminaries. The question was of sufficient importance to justify an investigation. Letters have been sent to about fifty of the outstanding seminaries in the United States. The returns have been slow in appearing so that we are not in a position at this time to give comprehensive conclusions. However, this has been found: of 28 outstanding seminaries only 8 give any courses in the subject. For all the seminaries contacted the percentage offering courses will be much less.

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The general attitude seems to be expressed in this sentence:

"In answer to your inquiry recently received I may say that we do not have a special course on Evangelism, but the idea of evangelism permeates all our courses, I hope. There would not seem to be much point in teaching a theological course which did not lead toward evangelism."

One president sees deep into the problem when he writes:

"While the seminary may give some guidance as to the technique of evangelism, it cannot provide the spirit and the passion for souls which are indispensable. Unfortunately, it is my impression, based on long observation, that too many ministers are simply professional preachers and pastors. The low ebb of a spirit of abandonment in the ministry is reflected in an indifferent laity; the growing desert in the Church can be reconquered for the vineyard only by men in whom burn the holy passion."

That this indifference is present even in some seminaries is indicated by the reply:

"We have no course as such in evangelism. From time to time a representative from the headquarters of the church comes to . . . and gives a series of talks on the subject. . . . Whatever the students get is secured indirectly in our devotional meetings and in our Biblical and Historical classroom work."

But another reply encourages us to complete the study:

"Your letter of inquiry has quickened the interest both President . . . and I have in this matter, and already we are forming plans for bringing to a focus in one specific course the varied seminary approaches to the subject."

A NATIONAL SURVEY OF COURSES IN BIBLE AND RELATED SUBJECTS IN AMERICAN UNIVERSITIES AND COLLEGES

Last spring at the meeting of the Executive Committee of the Council Dr. Joseph C. Todd and Mr. Edgar H. Evans of Indianapolis presented the problem of required Bible courses and credits in American educational institutions. After due consideration and with the promise of financial assistance, the Executive Committee authorized the General Secretary, Dr. Todd, and Mr. Evans to constitute themselves a committee to

ANNUAL REPORT OF THE GENERAL SECRETARY

initiate and direct a national survey of courses in Bible, Religion, Religious Education and related subjects in American Universities and Colleges. There was prepared a questionnaire which covered the problems of admission and transfer credits, requirements for graduation, the list of courses with credit offered and given, whether required or elective, and the enrolment, and questions related to chapel service and convocations.

The questionnaires were sent to 866 institutions covering the whole field of state and municipal universities and colleges, state teachers colleges, private universities and colleges, and church-related colleges, both Protestant and Catholic. To date, returns have been received from 83 per cent of all the universities and colleges in America.

While complete findings are not yet available, it will be of interest to know that state controlled universities, colleges and state teachers colleges, from whom we have received returns, enrolling more than 80,000 American youth, admit that they have no courses in Bible, Religion, Religious Education or related subjects. In the State Teachers Colleges of New England and the Middle Atlantic states no courses in these subjects are offered; in the Southeastern states this type of school offers 23 courses; in the East North Central group of states 3 courses are found; while in the Trans-Mississippi group of states 51 courses have been found in these schools of which 18 are offered in one institution and taught by one teacher. The State Teachers Colleges in the Mountain and Pacific States offer 10 courses. No less than six of the Teachers Colleges report either a very recent change in policy, favoring religious instruction with college credit, or an attitude so favorable to such a policy that one is likely to be formulated.

In some of these schools there is the recognition by some teachers that a knowledge of the Bible has distinct cultural, as well as moral and spiritual value. One teacher wrote the office:

"Realizing that it was a shame for teachers to go out to occupy positions in our schools with no knowledge of the Bible, I, as a member of the history faculty was able to have placed in this department three courses in studies of the Old and New Testaments. This has been later reduced to two semesters from three terms."

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"These courses soon became the most popular courses in the college and grew in number until the classes overflowed. Other classes suffered and soon means were quietly sought to discredit these courses. Being the only member of the department that is sold on the value of these courses, I have had some trouble in having them continued but students publicly proclaim them the most valuable and usable courses in the history curriculum."

These findings give some evidence of the tremendous value which this Survey will have. Already communications have been received from institutions asking for information which will assist them in reorganizing their Religious Departments or in establishing courses in these subjects. It is the hope of the committee that the results of this Survey will be made available to all institutions and will be of value in giving constructive suggestions for the development of these departments.

This Council has always believed, in the words of President Dodds of Princeton University, in a statement dated April 11, 1935, "that religion is an independent power of great cultural and historical importance, related to the other humanities in methods of investigation and appraisal but distinct from art, literature, or philosophy in respect to content; and that an understanding of the manifestations of this power is a part of that cultural training which a liberal college should provide."

CHRISTIAN EDUCATION AND THE RADIO

A year ago this Council placed itself on record as approving the statement which your secretary made before the Federal Communications Commission on October 3, 1934 and which may be summarized into three propositions and three suggestions:

The propositions are:

The church-related college has a message and a program which are in the interest of public welfare and are needed by the American people.

The radio is a significant medium for the transmission of this culture.

The church-related colleges have no money for the erection of national broadcast facilities and for the employment of legal talent to protect their rights.

ANNUAL REPORT OF THE GENERAL SECRETARY

The suggestions are:

That the rights and privileges of existing educational stations should be protected.

That more broadcasting time should be made available for religion and education.

That any plan and/or any legislation which is devised to clarify the present radio broadcasting situation should also take into consideration the problem of expanding the radio facilities as cultural agencies.

It is interesting that recently Judge Eugene O. Sykes of the Federal Communications commission stated it was the belief of the Commission that within the present broadcast structure the educators on the one hand and the broadcasters on the other can combine forces and will

1. Eliminate controversy and misunderstanding between groups of educators and between the industry and educators.

2. Promote actual cooperative arrangements between educators and broadcasters on national, regional, and local bases.

In light of these statements it is a pleasure to announce that through negotiations initiated by your secretary, today, January 15, 1936, from 12:15 to 12:30, for the first time in the history of radio, the American people will listen to a national broadcast on behalf of Christian Higher Education. This is a great moment in the history of the Council and of Radio. This Council wishes to express its sincere appreciation to the National Broadcasting Company for this significant contribution to, what we believe to be, the vital issue of the hour.

If the American people need the message of Christian Education, then this Council should assume the leadership in devising some plan whereby the message may be delivered. Since neither this Council, nor the constituent boards of education, nor our educational institutions have the resources to maintain broadcasting facilities on a national basis, it appears desirable that we establish a Committee on Radio, to be appointed by the president of the Council, for the purpose of ascertaining what may be the possibilities of regional and national broadcasts on behalf of the cause of Christian Education.

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FACING THE FUTURE

Not only must spiritual values be made supreme in our lives, they must be shared with others. If John Stuart Mill thought that the world needs to be reminded that there lived a man like Socrates, Christians must be constantly informing the world that Jesus Christ both lived and is living.

The confusion of the world requires a Christian consciousness, Christian convictions, and Christian courage. Conditions are offering opportunities for the transmission of the Christian message to the students of American colleges and universities as well as to the nation at large. The various church boards of education have the opportunity of cooperating in the crucial task of making the Christian philosophy of life supreme and vital in the realm of higher education. To be the medium whereby this task may be accomplished is the accepted responsibility of the Council of Church Boards of Education.

New Rates for CHRISTIAN EDUCATION

Due to the increase in the number of subscriptions the following rates have been authorized:

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The Proceedings of the Twenty-Fifth Annual Meeting of the Council of Church Boards of Education

JANUARY 15, 1936

Morning Session

The Council of Church Boards of Education met in annual session at the Hotel Roosevelt, New York City, on Wednesday, January 15, at 10 o'clock A. M. The President, W. F. Quillian, presided. The Devotions were conducted by Dr. J. A. Heck, Secretary, Board of Christian Education of the Evangelical Church.

Dr. Willard D. Brown, Secretary, Board of Education, Reformed Church in America, welcomed the Council to New York City. He emphasized the fact that the Council of Church Boards of Education has a very definite philosophy of education, a philosophy based on the ideals and teachings of Jesus, that religion and education have been joined together of God and it is not for man to put them asunder. The highest advantages and blessings of democracy and civilization will be ours as we follow that philosophy of education.

The Report of the Treasurer, Dr. H. I. Stahr, was presented as audited by Tait, Weller, and Baker, accountants and auditors.

IT WAS VOTED, That the Treasurer's report be accepted as audited, and that the Auditor's report be adopted and filed.

The General Secretary read a report from the Executive Committee which recommended the following:

1. That the Council approve the budget for 1936 in the amount of \$7,500, being the same as for 1935, and that the Executive Committee be authorized to make such adjustments in the budget as may be desirable and as the income may permit.
2. That the Executive Committee be authorized to function as a Committee on Radio to explore the possibilities of national and regional broadcasts.

CHRISTIAN EDUCATION

3. That the Council of Church Boards of Education express its sincere appreciation to Mr. John F. Royal, Vice-President of Programs, on behalf of the National Broadcasting Company, for the courtesy of the National Broadcast on Wednesday, January 15, 12:15 to 12:30 P. M., with Dr. Robert E. Speer as the speaker on the general subject "Christian Education."
4. That the Communication from the Educational Association of the Methodist Episcopal Church regarding the rebating of college fees be referred to the National Commission on Church-Related Colleges.
5. That the Council of Church Boards of Education express its deep appreciation to the Association of American Colleges for its cooperative action in continuing subscriptions of *CHRISTIAN EDUCATION* to its membership.
6. That the Executive Committee be authorized to invite the following organizations to elect five representatives each to membership in the Council in accordance with the By-Laws, Article II, Section 1, c: The Triennial Conference of Church Workers in Colleges and Universities, the Conference on Theological Seminaries and Colleges in the United States and Canada, and The International Council of Religious Education.
7. That, as recommended by the Conference of Executive Secretaries of constituent boards, the Council rule that colleges related to the constituent boards of education are thereby members of the National Conference of Church-Related Colleges, that the constituent boards be respectfully requested to consider themselves responsible for the payment of a \$10.00 fee for each college, and that colleges not related to constituent boards be admitted to membership in the National Conference of Church-Related Colleges upon the payment of such fee as the National Commission may determine.
8. That Gould Wickey be reelected General Secretary in accordance with the arrangement with the Board of Education of The United Lutheran Church and at the same salary.
9. That the Council formally express its appreciation to the Board of Education of The United Lutheran Church for its contribution to the cause of Christian Higher Education through its

TWENTY-FIFTH ANNUAL MEETING

generous release of part of the time of its Executive Secretary, Gould Wickey.

10. That the Council express great appreciation for the faithful and efficient service rendered by Dr. Wickey.

11. That, in accordance with the action of 1935, the Executive Committee be authorized to secure a charter in the District of Columbia, or wherever may be considered advisable.

12. That the Executive Committee be appointed Trustee in the terms of the By-Laws to serve from the date of the character until the next annual meeting of the Council of Church Boards of Education.

IT WAS VOTED, That the Report of the Executive Committee be received seriatim. *Each item was carefully considered and unanimously approved.*

The Report of the College Department was presented verbally by Dr. H. M. Gage, Chairman of the National Commission of Church-Related Colleges. The stenographic copy was ordered filed.

The Report of the University Department was presented in summary form from a written statement by Dr. W. L. Young, Chairman of the National Commission on University Work. The Report was ordered filed.

The Chairman appointed the following Committee on Nominations:

H. H. Sweets, William Alexander, W. D. Brown, George Baker, J. C. K. Preus.

IT WAS VOTED, That the Chair appoint a Committee on Findings. The Chairman appointed: F. C. Eiselen, H. M. Robinson, Mary E. Markley.

The General Secretary read his annual report. It was ordered filed. President Quillian requested those to stand who had some part in the organization of the Council. The following responded: Dr. H. H. Sweets, Dr. F. W. Padelford, Dr. R. L. Kelly, Dr. R. H. Edwards, and Dr. J. W. Hancher.

IT WAS VOTED, That the General Secretary be instructed to send the greetings of the Council to Bishop Thomas Nicholson, its first President.

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As a Record of Twenty-Five Years, different phases of the Council's work and interests were presented in the following papers:

The University Pastorate, Dr. C. P. Shedd, Associate Professor of Christian Methods, Yale Divinity School.

The Church-Related College, Dr. F. W. Padelford, Executive Secretary, Board of Education, Northern Baptist Convention.

The Status of Theological Education, Dr. L. J. Sherrill, Executive Secretary, The Conference of Theological Seminaries and Colleges in the United States and Canada.

The History of the Council, The Presidential address, Dr. W. F. Quillian, Executive Secretary, General Board of Christian Education, Methodist Episcopal Church, South.

An unique and historically significant feature of the program was the National Broadcast on Christian Education from 12:15 to 12:30 through the courtesy of the National Broadcasting Company with Dr. Robert E. Speer as the speaker. The General Secretary introduced Dr. Speer.

Adjournment.

Afternoon Session

Under the auspices of the National Conference of Church-Related Colleges the afternoon session was held with Chairman H. M. Gage presiding. The general theme for this session was: *Religion in Education—The Church-Related Liberal College*.

"*The Natural Sciences and Religion*" was discussed by Dr. W. D. MacMillan, Professor of Astronomy, University of Chicago.

Dr. C. A. Ellwood, Professor of Sociology, Duke University, read a paper on "*The Social Sciences and Religion*."

"*The Letters and Religion*" was presented in a paper by President J. H. Moynihan, College of St. Thomas.

During the business session the Committee on Nominations of the Council presented its report:

1. To succeed themselves as members of the National Commission of Church-Related Colleges, W. F. Quillian, H. O. Pritchard, and C. J. Turek, for a term of three years.

2. To be the officers of the Council for 1936:

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President: H. M. Robinson
Vice-President: F. C. Eiselen
Secretary: F. W. Stephenson
Treasurer: H. I. Stahr

Additional Members of the Executive Committee: W. F. Quillian, F. W. Padelford, The Chairman, The National Commission of Church-Related Colleges, and The Chairman, The National Commission on University Work.

IT WAS VOTED, That the Report of the Committee on Nominations be adopted, and those nominated be declared elected.

The privilege of submitting its report to the Executive Committee of the Council was granted to the Committee on Findings.

The National Conference of Church-Related Colleges transacted the following business:

The Treasurer, Dr. J. E. Bradford, presented his annual report. An auditing committee consisting of President A. G. Parker, Dean Arthur Wald, and President J. W. Putnam reported that they had examined the accounts of the treasurer and found them to be correct.

IT WAS VOTED, That the Report be approved.

The National Commission reported the nomination of President Guy E. Snavely to succeed President H. P. Rainey and Dr. W. F. Cunningham to succeed himself, both for a term of three years.

IT WAS VOTED, That the nominations of the Commission and of the Council be approved and the members be declared elected.

The Recording Secretary reported briefly on the business of the Commission and of the Executive Committee during the past year. He also reported the recommendation of the Commission to change the By-Laws to provide fees of \$15.00 for individual colleges and \$10.00 for those colleges whose fees are paid by or through the denominational or regional groups.

IT WAS VOTED, That the Report be approved.

The General Secretary, Dr. Wickey, reported on the work of his office and the activities of the past year.

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IT WAS VOTED, That a special committee on budget and program be appointed to consist of the following:

President R. W. Lloyd, Maryville College

President I. J. Lubbers, Central College (Pella, Iowa)

President W. G. Clippinger, Otterbein College

President W. P. Few, Duke University

President J. L. Seaton, Albion College

Adjournment.

Evening Session

At this time a joint mass meeting of all educational groups was held in celebrating the Twenty-Fifth Anniversary of the Council with the general theme—*Religion in Education: Facing The Future*. President W. F. Quillian presided.

Special music was provided by the Chapel Choir of Columbia University.

Greetings to the Council of Church Boards of Education were presented as follows:

Dr. S. M. Cavert, representing the *Federal Council of the Churches of Christ in America*.

The Council of Church Boards of Education is a most important factor in Church work in America, and, for that reason, is a natural ally of the Federal Council.

Your Council has as its central concern the training of Christian leadership and therefore there is in your hands something upon which all other aspects of the work of the Church depends.

Dr. F. C. Eiselen, representing *The International Council of Religious Education*.

Our two Councils are closely related in their emphasis and objectives in the field of Christian Education. Both represent the Protestant groups. Both believe that education combined with religion can produce better response in character and life than either by itself. We are happy to felicitate you on the completion of twenty-five years and we hope that during the next quarter century you may achieve even greater response in the realm of Christian Education.

Rev. Eugene Durham, representing *The Triennial Conference of Church Workers in Universities and Colleges of the United States*.

Throughout this country in privately owned colleges, in teacher's colleges, and state universities and in other colleges,
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TWENTY-FIFTH ANNUAL MEETING

there are men and women of all denominations who are strategically placed and greatly privileged to share in the education and character development of the students of America. The members of our Conference, individually and as a group, have received help from your General Secretary and also from your national Commission on University Work. So we bring both our thanks and our best wishes. As we meet in the Triennial Conference next December 29-31, we shall be grateful for the fellowship and cooperation of this Council. As we congratulate you, we hope that the next twenty-five years may see even greater accomplishments and a stronger bond of Christian fellowship among all denominations.

Dr. H. M. Gage, representing The National Conference of Church-Related Colleges.

Looking at the names printed on the last page of your program brings to my mind memories which I could not express within the limits of a few minutes. Knowing that those men have made this Council what it is today, I am minded to say "Remember the rock from which ye are hewn." On this occasion we must be aware that the future is not something which comes rushing at us from the front but rather something that goes streaming over our heads from behind. May mercy follow you all the days of your life and may you dwell in the house of the Lord.

Dr. H. M. Wriston, representing The Association of American Colleges.

We were the first child of the Council of Church Boards of Education. Now that we have set up house-keeping for ourselves, we have the same feeling of affection which any child must have for a parent of which he is proud.

Bishop Thomas Nicholson, The First President of the Council.

I appreciate very much the invitation to be present at the celebration of the Twenty-fifth Anniversary of the organization of the Council of Church Boards of Education. I regret that a combination of circumstances, chief among which is the condition of my health, make it impossible for me to attend, but I shall be deeply interested in the program and the proceedings.

Please convey my greetings to the body. As the years pass, I have taken increasing satisfaction in the part I had in the organization of the Council and particularly in the almost immediate out-growth of that organization in the founding of the Association of American Colleges. These two organizations had a great influence. They have led to the substitution of coopera-

CHRISTIAN EDUCATION

tion for competition. I am sure they have aided in focalizing the attention of men of means upon the value of these independent and free institutions. I am convinced that each has gotten more by helping to get for all.

The contribution of the Council to the program of education has been marked. The publications of these organizations have been most valuable.

When the Council was organized, tax supported state institutions had almost the whole field abroad and one of the first results of the organization of the Council and the Association was to establish the rightful claims of the independent colleges in these directions.

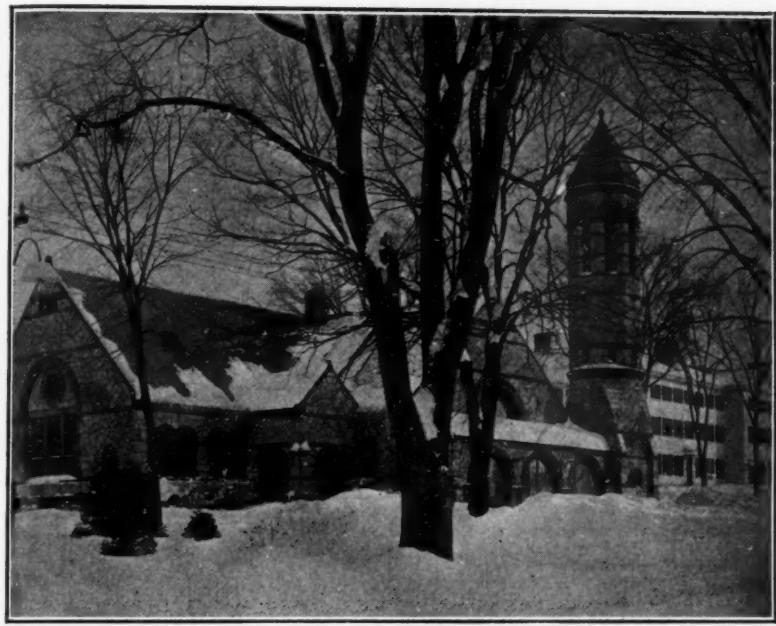
I am satisfied that under proper direction, it will be found that these organizations have a greater mission for the future than they have had in the past. The problems which face the college are baffling and perplexing. One hardly knows what a month may bring forth. As Benjamin Franklin said in another connection, "We will hang together or we will hang separately." I wish I could make a larger contribution of time and service to the work, but my heart is still in it and what I can do, I do gladly and enthusiastically. (A letter read by the General Secretary.)

Dr. James M. Gillis, C. S. P., Editor, The Catholic World, delivered an address on "*The Church and State in Higher Education.*"

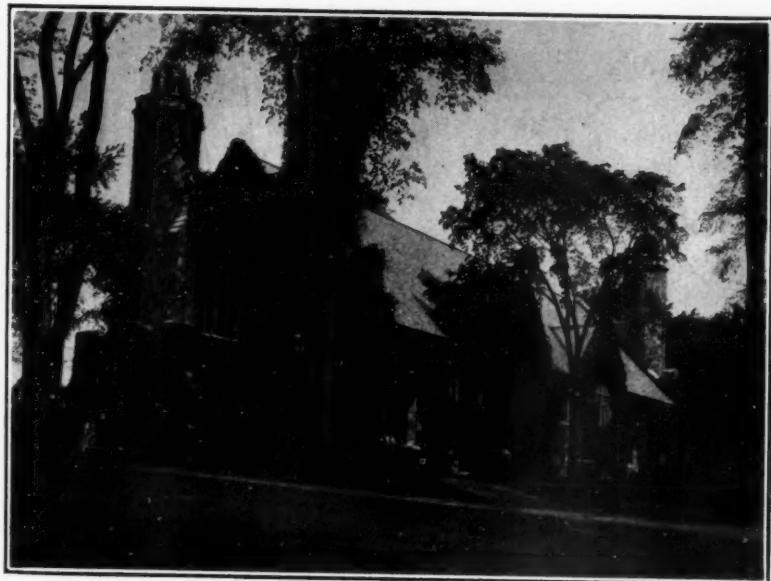
"*The Objective of Christian Higher Education*" was discussed by Bishop F. J. McConnell of The Methodist Episcopal Church.

Adjournment.





ROLLINS CHAPEL, DARTMOUTH COLLEGE



THE CHAPEL, BATES COLLEGE

The Report of the National Commission on Church Related Colleges

To The Council of Church Boards of Education :

Last year as the major portion of our report, I presented a detailed historical statement of all the incidents through the course of about five years which led to the establishment of the Commission of this Council and the organization of the National Conference of Church-Related Colleges. There are questions of procedure arising in the meetings of the Commission which require reference to this report. It is printed in the February 1935 issue of *CHRISTIAN EDUCATION*. I desire to read just the last sentence of that report: "It remains now for those who believe in the Church-related college to breathe into that organization the breath of life and make it effective in the service of a great cause." It appears that this Council has in its existence been providentially led not only to set up this skeleton organization but also to breathe into it the breath of life.

It is not necessary to state what has been done during the past year. Every item in our "program of action" has to some degree been achieved. The report of the executive secretary, Dr. Wickey, will be the account of the activities of the Commission.

The obligation of the colleges to the Conference is that the colleges are asked not only to recognize the validity of the purposes of the Conference, but also are asked to assume membership and pay dues. That obligation may be easily ignored. The cause of Christian Higher Education is an obligation of every church-related college in America, however remote the relation may be. In the appeal for membership, the world, the flesh, and the devil, so to speak, also make an appeal to these institutions, which are offered membership in other organizations at so much per year. These latter bring strong pressure to bear and the colleges feel they dare not refuse. Many think they cannot pay \$10 or \$15 dues as an investment in Christian Higher Education, when they

NATIONAL COMMISSION ON CHURCH RELATED COLLEGES

are working hard to pay dues to other organizations, even accrediting associations.

Dr. Wickey's report will contain a recommendation which will remove the last valid objection that we were setting up a new organization of American colleges. That recommendation is that all the colleges, related to the constituent boards of education of the Council, become automatically members of the National Conference of Church-related Colleges. We had a college department in this Council. The Commission, now reporting, nine of whose members are elected by this Council, is the successor to this college department. This Commission is the Council in action in the service of Christian Higher Education in the four hundred church-related colleges in this country.

I like to think of the true wealth of the American people. I like to think of this Council as the purveyors of the commodity, that something, which makes life worthwhile. I wish you to think of the four hundred colleges as service stations scattered all over the United States. Then I would have you think of the Commission as a sales organization which is trying to help those colleges in the distribution of that wealth, that commodity, to the American people.

Respectfully submitted,

HARRY M. GAGE,
Chairman.

The Report of the National Commission on University Work

TO THE COUNCIL OF CHURCH BOARDS OF EDUCATION:

This report will be made under three headings:

First: Services rendered to the University Commission by the office of our General Secretary, Dr. Wickey

Second: A few of the outstanding issues of the year

Third: The outstanding need in the university field.

First, then, as to services rendered by the Council Office. For the first time in its history the University Commission has come to see in a clearer and more practical way the fact that it really is a part of the Council. In the past one often heard the question, just why and what is the connection between the university interests and the program of the Council? Another marked gain of the year has been the growing appreciation on the part of the university pastors of their vital relationship both to the University Commission and the Council itself. This has been largely due to the active interest of our General Secretary in this field. At my request he has submitted to me the following statement of services which his office has rendered to the university pastors.

During October, at the request of the Commission, the office sent out a letter to all the Church Workers with students at colleges and universities to the extent of 1,300 regarding the peace demonstrations of Armistice Day and next April.

During December 950 postal cards, 575 letters, and 575 mimeographed programs were mailed to church workers in the North Central Area with information regarding a proposed conference to be held at Indianapolis, January 2d.

During November and December 250 mimeographed sheets with return postal cards, and 250 letters with program, were mailed to church workers in the North Eastern area, for the meeting to be held January 15 and 16 in New York City.

CHRISTIAN EDUCATION has carried an increased number of articles dealing with student life and problems, to the appreciation and benefit of student pastors throughout the country.

NATIONAL COMMISSION ON UNIVERSITY WORK

Also at the request of the National Commission, the office of the Council studied the legislation of all the states to ascertain what, if any, prohibition has been established against taking the religious census of students registered at state colleges and universities.

Second, there have been a few significant events during the year which should be reported. One is the rise of the Student Christian Movement. There has been an expressed desire on the part of a good many leaders in this field of the need of a united front among the many denominations and agencies working in the interest of Christian faith and life on the campus. A large and more inclusive reorganization has been effected in certain areas. In New England and in the Middle Atlantic regions the Y.M.C.A. and Y.W.C.A. have merged their interests. A united staff for the Middle Atlantic states has been employed. In New England both of the Y Associations and church workers have pooled their interests and are working on a common program and budget. This movement is making progress in other areas such as the Pacific Northwest, the South and Southwest.

The year has witnessed an unusual interest by the students in current social issues such as industrial, political, racial and international relations. Students have picketed for strikers; bombarded Washington with letters, telegrams, and resolutions concerning political issues; carried on projects in interracial problems; and promoted a nationwide peace demonstration.

Third, may I say a word about what in my mind is the outstanding need in this field. It is the employment of a full-time secretary who could give all his time to the advancement of Christian faith and life in our colleges and universities. The opportunities are almost limitless for a man who could go among these schools in the name of a united church. A secretary representing the church at large in the name of this Council would find opportunities to serve in the interests of Christ and his church such as would be afforded no other individual. The need for a strong spiritual emphasis in our educational institutions could be met in no better way than by the appointment of a man to this office.

Respectfully submitted,

WILLIAM LINDSAY YOUNG.

Report of the Findings Committee

The Findings Committee desires to submit a brief statement which, in the judgment of the Committee, sums up the contents and purpose of the discussions during the Annual Meeting of the Council of Church Boards of Education:

1). Education at its best may be an essential means of enriching life and making it productive. Religion has within it the idealism and power which alone can enable education to achieve its fundamental objective. Education and religion together may achieve more valuable results than either without the other.

2). The church is the mother of higher education in America. With few exceptions the institutions of higher learning which had their origin during the first two centuries of American colonial and national history, were founded under church auspices or under the influence of religion. As a result of the ever-expanding interest of the state in education, the American system of higher education includes at the present time three types of institutions: tax-supported, independent, and church-related. Each of these has its rightful place. Each makes a significant contribution to education. The Council of Church Boards of Education is interested in the intellectual, moral, and spiritual well-being of students in all these institutions. It believes, however, that the church-related college has a distinctive function which the other types of institutions cannot discharge. It therefore desires to re-iterate the conviction that the church-related institution of higher learning merits the whole hearted and generous support of all who believe that religion should have a central place in the educational experience and purpose.

3). The distinguishing marks of the church-related college are not formal or external. They are not matters of ecclesiastical domination or control. They are not to be found in a formal chapel service or in the presence in the curriculum of courses on the Bible religion. The distinguishing marks have to do with the ideals, atmosphere, and practices. The church-related college must maintain high academic standards. Religious fervor is not a valid substitute for sincere and honest intellectual effort.

REPORT OF THE FINDINGS COMMITTEE

Its faculty should consist of men and women who possess high intellectual qualifications and adequate scholastic training and who are inspired by lofty moral and spiritual motives. The church-related college should be permeated by a Christian atmosphere in chapel, class-room, dormitory, and wherever students and faculty are found. It should furnish opportunity for the curricular study of religion, the Bible, and related subjects on a respectable academic level, and through the cooperation of all departments should assist the student in achieving a Christian philosophy of life. The Council believes that an institution which incarnates these ideals and standards will enjoy the confidence and good will of parents; will attract to its halls students who desire the best in education, will secure the resources needed to carry on an acceptable educational program, and will enrich the world by educating men and women who are inspired to know, appreciate, and practice the elements of true Christian culture. The permanency of the church-related college rests on its loyalty to Christian ideals.

Respectfully submitted,

F. C. EISELEN,
Chairman.

The Report of the Treasurer for the Year 1935

To The Council of Church Boards of Education:

It is a pleasure to present for your information exhibits from the Auditor's Report of the financial transactions for the year 1935 and of our financial status, December 31, 1935.

EXHIBIT I. STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

Balance in Bank—January 1, 1935	\$ 246.01
Petty Cash on Hand	25.00
<hr/>	
	\$ 271.01

Receipts:

Christian Education	\$1,961.97
Constituent Boards of Education	7,632.50
Donations for Research	600.00
Hazen Foundation	50.00
Miscellaneous	2.05
	<hr/>
	\$10,517.53

Disbursements:

Administration and Promotion	\$3,978.60
College	837.87
University	109.10
Christian Education	4,335.85
Research	455.40
Equipment and Fixtures	77.90
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Balance on Hand—December 31, 1935	\$ 722.81
	<hr/>
Petty Cash	\$ 20.48
Cash in Bank	702.33
	<hr/>
	\$722.81

REPORT OF THE TREASURER

EXHIBIT II. CASH DISBURSEMENTS ANALYSIS

	Total	Administration and Promotion	College	University	Christian Education	Research	Equipment & Fixtures
Annual Meeting\$	85.51	\$ 85.51					
Auditing	25.00	25.00					
Insurance	10.41	10.41					
Postage	398.23	257.65		\$ 74.58		\$ 66.00	
Printing and Ex-							
pense	1,630.85				\$1,630.85		
Rent	900.00	900.00					
Salaries	5,298.90	1,839.25	\$500.00		2,705.00	254.65	
Services	106.55	106.55					
Stationery	283.72	196.07				87.65	
Supplies	129.94	129.94					
Telephone and							
Telegraph	234.01	233.26				.75	
Travel	613.70	194.96	337.87	34.52		46.35	
Fixtures and							
Equipment	77.90					\$77.90	
Totals	\$9,794.72	\$3,978.60	\$837.87	\$109.10	\$4,335.85	\$455.40	\$77.90

EXHIBIT III. CASH RECEIVED FROM CONSTITUENT BOARDS

Northern Baptist Convention	\$ 687.50
Southern Baptist Convention	10.00
Church of the Brethren	50.00
Congregational Education Society	750.00
Disciples of Christ	125.00
Evangelical Church	50.00
Five Years Meeting of Friends in America	50.00
Moravian Church in American	
Mennonite Church of North America	
African Methodist Episcopal Zion Church	50.00
Methodist Episcopal Church	1,350.00
Methodist Episcopal Church, South	700.00
Methodist Protestant Church	25.00
Norwegian Lutheran Church in America	50.00
Presbyterian Church in the United States	550.00
Presbyterian Church in the United States of America	2,000.00
Protestant Episcopal Church	
Reformed Church in America	360.00
Reformed Church in the United States	100.00
Seventh Day Baptist Educational Society	
United Brethren in Christ	75.00
United Lutheran Church in America	400.00
United Presbyterian Church	250.00
	\$7,632.50

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EXHIBIT IV. FINANCIAL CONDITION DECEMBER 31, 1935

Net Cash in Bank and on Hand	\$ 722.81
Office Furniture and Fixtures:	
Balance—January 1, 1935	\$1,436.84
Add: Purchases	77.90

	\$1,514.74
Less: Reserve for Depreciation	291.25 1,223.49

Net Worth	\$1,946.30

We hereby certify that the annexed statement of receipts and disbursements for the year beginning January 1, 1935, and ending December 31, 1935, is correct and true, and that the statement of financial condition is, in our opinion, a true statement of the financial condition of the Council of Church Boards of Education as of December 31, 1935.

Signed: TAIT, WELLER AND BAKER

By ROBERT WELLER,
Certified Public Accountant.

It is a matter of congratulation that the work of the Council should be carried on so effectively and economically. From my own personal experience I am pleased to report on the efficiency with which the financial details are given attention. The loyalty of the constituent boards is to be highly commended.

Respectfully submitted,

Signed: HENRY I. STAHR,
Treasurer.